

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—The Seventy-second Congress opened on December 7. The Congressional elections of November, 1930, and the six special elections held since that date gave a clear majority in the House to the Democrats, with 219 seats as against 214 for the Republicans, with one Farmer-Laborite, and one vacancy in New Hampshire, which, when filled in January, would still give the Democrats a clear majority of three. The latest election was held in New Jersey in a normally Republican district on December 1 and resulted in a Democratic victory; as had the next previous one, in Texas, where a Democrat was elected to succeed a Republican. As a consequence of this, the Democrats were forced to organize the House. In the Senate, a Republican majority of one left the Republicans in command. The widow of Senator Caraway was nominated by the organization Democrats in Arkansas to succeed her husband and she will run against three others in a special election on January 14. A Republican, W. W. Barbour, was appointed to serve a year in place of Dwight W. Morrow. On the other hand, it was expected that the committee investigating the defeat of Senator Heflin by Congressman Bankhead would recommend barring the latter from the Senate without, at the same time, recom-

mending the acceptance of Senator Heflin. Though little was allowed to be known, it was obvious that a silent struggle was on between Southern and Northern Democrats for chairmen of House committees. If the seniority rule were followed, all but two or three would go to Southern Democrats, Loring Black, of New York, being one of the chairmen, that of the Committee on Education. There were rumors of "deals" by which this situation would be materially changed. Mr. Garner was unopposed for Democratic candidate for Speaker, while Mr. Rainey was made floor-leader and Mr. Snell won the nomination for Speaker, among the Republicans.

The President's message was awaited with great interest. Hitherto he had not announced any long-range policies on the principal matters confronting the country: debts and reparations, disarmament, taxes, and Prohibition. He had confined himself in the past to such makeshift expedients as the debt moratorium, the Laval statement, new borrowings of money. Nothing indicated that he would depart from his practice of opportunism. On the other hand, the Democrats also were without any definite program and it was very probable that the course of this Congress would be shaped in both Houses by the conduct of the so-called Progressive Republicans and Democrats. The Administration had gone on record as accepting the necessity of higher taxes, but only after it became clear that the Democrats would control the House and would have the responsibility for initiating new levies. The Progressives were more or less agreed on several radical changes in the economic policy of the Government but were without a leader, Senators Norris, Borah, and LaFollette being more or less individualists. There was also a suggestion that the Democrats be allowed to organize the Senate, but it was scouted.

The newspapers took alarm at the "hunger march" of the unemployed which was organized in a score of cities to converge on Washington the day before the opening of Congress. The New York Times stated that Government secret-service agents had discovered that the initiators of this movement were Communists. In many places there were riots when the groups began their advance, and the situation in Washington when they arrived was viewed with some uneasiness. Trucks to the number of 1,144 and ninety-two automobiles were used in the march and the demonstrators were ready to defend themselves with violence.

China.—A virtual pledge was given by Japan on

November 25 that Chinchow, the headquarters of Marshal Chang Hsueh-liang in Southwest Manchuria, should not be attacked. Japan abandoned her objections to Clause 2 in the League of Nations resolution, which debarred operations against Chinchow, and decided to accept the resolution subject to a reservation providing for such military measures as might be necessary to protect Japanese lives and property against bandits and other disorderly elements.

On November 27, however, reports were current that 10,000 troops, under the Japanese General Honjo, were moving south towards Chinchow and that Japanese bombing planes were operating. Grave concern over these reports was expressed by American Secretary of State Stimson, in view of previous assurances that had been given him by Baron Shidehara, the Japanese Foreign Minister, that there would be no hostile operations set on foot toward Chinchow.

In the meanwhile the general Chinese situation was complicated by an attack upon the Japanese concession at Tientsin by Chinese on November 27. The Italian concession was also attacked, and the Italian garrison returned the Chinese fire. All the foreign concessions were placed under martial law. The Japanese were compelled to take hostile action.

Decided steps were taken by the Council of the League of Nations, meeting in Paris, to stop the Japanese advance on Chinchow. At a secret session it was decided to have their military attaches or other observers meet immediately as a group in Chinchow and thus arrange with the Japanese and Chinese military authorities for the cessation of hostilities there. This would interpose a neutral area between the contending forces.

Exaggerated versions by the Japanese news agency "Rengo" of Mr. Stimson's remarks caused great excitement in Japan, leading to a statement by the Foreign Office. After conferring with the Japanese Ambassador in Washington and with President Hoover, Mr. Stimson produced the actual text of his interview, and showed that he had been misquoted. In the meanwhile the advance of the Japanese was actually halted. A truce was offered on November 29 by Marshal Chang Hsueh-liang, offering to establish a neutral zone along the Peiping-Mukden railway. To this proposal, however, the Japanese added two conditions: first, that the Chinese forces in that region be withdrawn to the Great Wall of China; and second, that the details for policing that region should be arranged by negotiations between the Japanese and the local Chinese authorities. The organization of the proposed League inquiry commission for Manchuria was held up by disputes among the Council members themselves.

Germany.—The decision of the British Government to protect its gold supply by a fifty-per-cent tariff on

manufactured goods further entangled the German economic situation. It was declared that only by maintaining large monthly export surpluses could Germany be able to meet its obligations. Even with the postponement of foreign debts, Germany had difficulty to meet the demands permitted by the Basle agreement. England's new tariff barred over twenty of the leading exports of Germany to England. It would diminish German exports by about twelve per cent, which would represent about \$36,000,000 annually. England, as one of the leading creditors of Germany and recognizing that only by continuing to uphold its record of export surplus can Germany be expected to be able to pay, was facing a perplexing dilemma. Efforts were being made to solve some of these difficulties by conferences. In the meantime, President von Hindenburg issued a decree giving ample power to Bruening to establish better trade relations with neighboring countries to maintain the export balance.

Rumors that the Disarmament Conference might be postponed until early summer when political and economic conditions might be more stable caused the Foreign Office to seek by all means that there be no delay, on the ground that the settlement of this problem in February would have a most beneficial effect on the stability of the government and business. Germans spoke as if the difficulties were almost unsurmountable because of the limitations placed on Germany by the Treaty of Versailles and the strong nationalism of France. Germany looked to the United States as the nation which sincerely wished for disarmament and would support her in securing some form of equality with other nations.

In spite of the disclosure of the tyrannous if not treasonable program attributed to Dr. Werner Best and the Nazi group recently elected in Hesse, the Hitlerites continued to make gains. It was claimed that there were over 700,000 members registered. Hitler repudiated the revolutionary plan in the Best document, and issued strong instructions that his party would proceed only by legal means and without violence.

Great Britain.—As its second step in Protection, the National Cabinet gave assurance through the Minister for Agriculture, Sir John Gilmour, that a quota system would be adopted in regard to wheat. This was taken as a distinct victory for the Conservative farm bloc which contended that the Government had discriminated against the agricultural interests when it imposed only industrial tariffs. According to Sir John's statement, the legislation affecting wheat would be put through the House in time for the protection of the Spring crop. It would enact that fifteen per cent of the total wheat consumption of the United Kingdom would be home grown. This amount would be raised to twenty-five per cent in the course of years. The legislation would not be applied to the Dominions. The United States and Argentina would be principally affected. Additional measures were contemplated in regard to a

British Tariff Difficulties

Japanese Pledge

Reports of Japanese Advance

Chinese Attack Tientsin

League Plans Neutral Zone

Mr. Stimson Misquoted

Germany Opposes Postponement

Hitlerites Gain

Wheat Quota

tariff imposition on fresh fruits, vegetables, and flowers.

The Second Indian Round Table Conference came to an end in London on December 1, with an address by Prime Minister Ramsay MacDonald. In it he gave assurance that the National Government and the Conservatives would follow the policy on India adopted by the former Labor Government. "My colleagues in His Majesty's present Government," he stated, "fully accept the statement of January last as representing their own policy. In particular, they desire to reaffirm their belief in an all-India federation as offering the only hopeful solution of India's constitutional problem. They intend to pursue this plan unswervingly and to do the utmost to surmount the difficulties which now stand in the way of its realization." Mr. MacDonald asserted that the Federal Structure Committee would continue its work, that three special sub-committees would be appointed to consider more in detail the questions of the revision of the franchise constituencies, of the resolutions of the Finance Committee, and of the relation, in the matter of finance, of the native States to the proposed Federal Government. He promised, also, that another Round Table Conference would be assembled in India. The only failure in the present Conference that he admitted was that of the minorities problem; this, he declared, must be settled by the Indians themselves. The Indian delegates found the address, in the words of one of them, "neither satisfactory nor disappointing." Mahatma Gandhi, on whom the success of the Conference really rested, was vague and even contradictory in his summaries. He would seem to be disappointed with the results, and would give no assurance that he would desist from his anti-British campaign on his return to India. The Federal Structure Committee, under Lord Sankey, finished its sessions on November 28. Further reports by it were promised on the army, foreign relations, finances, and communal discrimination. The Conservatives led by Winston Churchill attempted to disrupt the good will of the closing of the Conference by raising the cry of no concessions to India.

Hungary.—Another revolution which threatened to overturn the Budapest Government proved to be a colossal blunder. With indefinite plans and poorly armed, a coup was attempted which quickly ended in the imprisonment of some 100 persons, many of them young officers who had formed the Hungarian Freedom party, supposed to represent the ideas of the German Nazis. It was reported that General Raice of the Hungarian Army, who was a leader in the abortive plot, committed suicide.

Ireland.—The first sessions of the Military Tribunal erected under the provisions of the new Public Safety act were held on November 30. One of the first convictions was that of a naturalized American citizen, John Mulgrew, as an executive of Saor Eire, one of the banned organizations. He was sentenced to six months' imprisonment, to be followed by deportation. About eighteen

other prisoners were slated to appear before the Tribunal, nine of whom were already in prison at the time of the passage of the Act, whose provisions are retroactive. Since the Act went into force, more than a hundred suspects were arrested, but most of these were later released. The Government and the military authorities asserted that all chances were being given to suspects to withdraw from the illegal organizations. The sittings of the Military Tribunal in Collins Barracks were not open to the public, though a limited number of newspaper reporters was admitted.

With the passage of the Constitutional Amendment act, our correspondent wrote: "It may be surprising to know that during the short period of seven years, the Free State Constitution has been subjected to no fewer than seventeen amendments. The effect has been to change the spirit of the Constitution to a much greater extent than to change the letter." Three articles have been entirely eliminated and new articles substituted (nos. 33, 35, and 52). Eleven articles have been amended, altered or added to (nos. 14, 21, 28, 31, 32, 34, 38, 39, 50, 51, 57). Two articles have been entirely suppressed (nos. 47, 48). Eight new articles have been added (nos. 2A, 31A, 32A, 32B, 38A, 84, 85, 86). The time to make amendments to the Constitution without a referendum but through the Oireachtas was to end in 1931. This period has been extended to 1938, so that until that year amendments may be made "by way of ordinary legislation."

Mexico.—The great celebrations for the four-hundredth anniversary of the Apparition of Our Lady to the Indian Juan Diego began in the Basilica at Guadalupe, near Mexico City, on December 2. They were to continue up to and beyond the feast itself, on December 12. The Basilica underwent very large and costly alterations in preparations for the festivities. Pilgrims from all over Latin America and from the United States were present and the celebration was expected to result in a great quickening of religious life in Mexico. More than 250,000 pilgrims visited the city, completely overtaking its already small housing facilities. The main celebration will be followed by several others during the next year, featuring different groups from foreign countries, including the United States.

Russia.—Reports were current of an intended downward revision in the budgetary program for the year 1932, which would be published and discussed by the Central Executive Committee of the Soviet Union at its session opening on December 20. Figures showed that the program for 1931 was only a fraction more than half-accomplished; due chiefly to breakdown in transportation affecting the coal, iron, and steel output. It was claimed that the figures for the metal output had been put over-high. A party conference was announced for January 20. Soviet official opinion, as expressed in the Moscow press, concerning the Chino-Japanese situation, varied

Indian Conference Ends

Constitutional Amendments

Guadalupe Celebrations

An Abortive Revolution

Military Tribunal

Downward Revision

between accusations against Japan of attempting to gain complete control of Manchuria and all North China with bitter attacks on Secretary Stimson for his alleged "untimely" utterances concerning Japan's conduct. Allegation that General Ma Chen-shan was being aided by the Moscow Government were indignantly denied, and intimations were offered that Moscow could come to a practical understanding with Japan concerning Manchuria, while American "capitalist" plots were, as usual, blamed for most of the trouble.

Spain.—On November 29, the American press, after a rather remarkable silence for some days on affairs in Spain, carried a brief announcement of the agrarian provisions for the new Constitution. There was reason to suspect that the correspondents' dispatches were carefully censored. Nor did the American press seem to realize the startling nature of the proposals. According to the meager reports, the reform proposed a plan by which the greater landed estates will be confiscated, split up, and handed over to the peasants. No compensation, or more probably, compensation by means of State paper only, as in Mexico, will be allowed the owners. The reform, called the "Two-Year Plan," will, according to Señor De Los Ríos, "bring about agricultural collapse and universal suffering"; according to its opponents will revolutionize the nation's social life and eliminate the land-owning class entirely. The proposals caused a furore throughout the country, and, although the American press did not mention the fact at all, there was reason to suspect that the land-reform proposals were merely part of a larger scheme for the progressive collectivization of all industry—a scheme that, under the guiding power of the Socialist majority in the Cortes, would effectively sovietize the Spanish Republic.

The adoption of the land clauses brought to a close the long efforts of the Constituent Cortes, which, in session since July 14, considered article by article the document intended to express the fundamental law of the land. The five-month sessions were marked by acrid debate, sometimes by stormy sessions, during one of which President Alcalá Zamora resigned his office. As it stood on December 1, the Constitution was as yet merely a draft, requiring a vote by the Cortes in favor of adoption as a whole before it would actually become law. This vote was scheduled for December 4, and it was predicted that two days later the Cortes would elect a new President of the Republic, with all political observers picking Alcalá Zamora as the probable choice. The charter mainly enunciated principles or ideals and further legislation would be required for actual execution. Enforcement would depend to a large extent upon the new President and upon public sentiment—facts which greatly heartened those who still opposed the document's anti-religious and Socialistic provisions. Criticized upon the one hand by Unamuno as being so detailed that "it tells how to do everything except fix the kitchen stove," and on the other

as expressing an ultimate goal rather than a practical code susceptible of immediate accomplishment, the Constitution was drafted by a Cortes dominated by a Socialist majority, and was influenced, according to the chairman of its steering committee, by the German, Mexican, and Russian Constitutions. It breaks up the ancient union of Church and State, provides for the seizure of Church properties, the expulsion of the Jesuits, regulation of Religious Orders, the complete control of education, easy divorce. It declared the nation a Federal State, thus compromising between desire for centralized control and the strong, ancient ambitions of Catalonia and the Basque Provinces for complete independence. From the international viewpoint the charter specifically mentions the League of Nations, forbids war except for defense and only after submission of the dispute to the League.

Vatican City.—On November 29, speaking to the officials of the Sacred Congregation of Rites during the reading of the decree on Gemma Galgani, the Holy Father made a statement which, he said, embodied his personal experience that the poor are more generous than the rich. His recent appeal for aid for the unemployed of the world, he continued, was directed rather to the former than to their wealthy brethren, "because the poor respond to such appeals more liberally." Furthermore in referring to the heroic virtues of the holy Italian maiden, he declared that the present worldwide hardships should be looked upon as manifestations of God's will.

Disarmament.—A mass meeting for disarmament staged on November 27 in Paris by the peace societies of thirty nations before 8,000 persons in the Trocadero Palace broke up after two and a half hours of uproar. Violent opposition by organized groups of extreme nationalists resulted in fist fights, tumult, and howling down of the speakers. Edouard Herriot, former Premier of France, who was chairman of the meeting, was unable to exert the slightest control. Cardinal Verdier, Archbishop of Paris, who at first had consented to send a statement to be read at the meeting, later withdrew his consent, stating that he could not take part in a political gathering. Public opinion had been considerably inflamed against the meeting by the press.

Christmas is approaching, and Joseph and Mary are coming near the Solemn Midnight in Father Talbot's Nativity Sequences. The third in the series will appear next week: "Down to Bethlehem."

A moving-picture magazine, *Motion Picture Herald*, recently published a list of fifteen champions. Daniel A. Lord will comment on them brightly next week in "Box-Office Champion Pictures."

James William Fitz Patrick, who does not want to be called an *old* dramatic critic, will hold forth next week on "The Third Generation."

Eastern
Situation
and Press

Two-Year
Plan
Adopted

Pope's
Latest
Statement

Paris
Uproar

Constitution
Ready for
Adoption

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Liturgical Arts

THE first issue of the quarterly of the newly formed Liturgical Arts Society, *Liturgical Arts*, comes not merely as a success, but as a sensation. "How is it possible? We never expected such text, such illustrations, typographical form, wide range of topics from early Christian art to modern California! Now you see what can be done!" These, and similar remarks, according to all available sources of information, have heralded the appearance of the quarterly in every circle where clergy or laity have been gathered together.

All seem agreed, moreover, that the most remarkable feature of the quarterly is the fact that it is not remarkable. Rather it is generally recognized as filling at last a recognized need. Now that so much of the Church in this country has passed from the missionary stage, architects no longer feel free to express too many private preferences in their constructions. They want to be shown the norms of Christian art. Those who bear the sacred responsibility of building places of Catholic prayer and worship wish guidance in practical details, and a knowledge of what has been done in that field. The Catholic public clamor for a knowledge of the why and wherefore of the edifices in which they worship, and the articles that they see used.

The quarterly undertakes to fulfil this demand. It goes further. It draws back a veil of misconception that has hidden the Church from the popular mind, and reveals in a new light her everlasting marks, hewn in her own fabric by the Divine architect, Jesus Christ. The frontispiece in this first issue is an ivory book-cover dating from Christian Egypt in the sixth century. Now Egypt, in the year 1931, sends to the United States a Catholic minister, Sidarouss Pasha. The liturgical art of the Church is of all nations, all times and places. Moreover it is for all kinds and descriptions of persons, not just for the enjoy-

ment of the privileged few. The Liturgical Arts Society, states the introduction, "is less concerned with the stimulation of sumptuous building than it is with the fostering of good taste, of honest craftsmanship, of liturgical correctness in the design of those elements which are associated with the most modest as with the most ambitious ecclesiastical architecture."

None but the Catholic Church could have produced this art; none but her worship has produced it, in its infinite variety and richness. The beauty of which the Church makes use in housing the Body of the Lord, in shielding her Faithful at prayer, and in teaching by picture and symbol her little ones is the beauty of holiness. The soul of her art is worship, the liturgy. As says Abbot Herwegen, in his thoughtful article: "It is the highest and greatest mission of the art of the Church to lead the Christian Community to Christ, and to dedicate its highest and best to Him as the Head of the Church in Heaven and on earth."

We believe that *Liturgical Arts* will help not only to lead to Christ the Catholic community in this country, but will lead likewise many outside the Fold to Him, the Householder, forever bringing forth things new as well as old.

Wabash Receivership

ON December 1, by order of the Federal Court, the Wabash railroad was put into receivership. For some months, the corporation has been working at a deficit, and the petitioners alleged that its undisputed liabilities exceeded "the actual value of assets by many millions." The Wabash is the first of the roads of importance to yield to the financial depression.

The case will undoubtedly be urged by the railroads as a reason for higher traffic rates, or lowered wages. As the higher rates have been denied by a decision which probably precludes further activity in this direction, the alternative seems to be a wage cut. That some roads owe their present plight to the dishonest or incompetent managements of a generation or more ago, is beyond controversy, but this does not change the fact that they must have a larger revenue, or go into receivership.

The roads are suffering from competition that is hard to meet. Waterways subsidized by the Government have cut deeply into the freight traffic. Competitors even more dangerous are the bus lines in all parts of the country, organized for freight as well as for passengers, and at a rate which is lower than that of the railroads. This form of transportation has grown so rapidly that the corporations which provide it are now spending millions annually for advertising.

It must be admitted that much of the competition from the buses is unfair. After purchasing the right of way, the railroad builds its own highway, and pays taxes on it. The highway used by the bus is built by the people, and the bus may pay no tax whatever to the State through which it operates. In some rural districts, not even schools could be maintained, were the tax paid by the railroads to be withdrawn. The railroads are obliged to take the

rates for passengers and freight set by the Interstate Commerce Commission, but that body assumes no jurisdiction over bus lines operating within a State. When the railroad is compelled to charge \$2.00 for a service which the bus can sell at a profit for \$1.00, competition on an even basis is impossible.

The Wabash is an excellent exemplification of the old adage that sins come home to roost. Since it serves the chief cities of the Middle West it is a valuable property, but it never recovered from the financial manipulations of the Goulds. Instead of making money steadily, it steadily piled up deficits. Even though some railroads have a bad name, a sane economic policy demands that they be protected against unfair competition. No form of transportation is equal in speed and safety to that of the railroad, and today transportation is not a luxury but a necessity.

The Sisters of Mercy

IN the city of Dublin, more than one hundred years ago, a little group of young women dedicated themselves, under the leadership of Catherine McAuley, to the service of the sick, the poor, and the ignorant. In 1828, they formed, with ecclesiastical approbation, an association which they placed under the protection of Our Lady of Mercy. By this time, a modified community life had been adopted, and the first outlines of a new Religious Congregation were forming in the mind of the leader. On December 12, 1831, after completing a novitiate under the Sisters of the Presentation, Catherine McAuley and two companions made their profession as the first Sisters of Mercy.

The original foundation of the Congregation in the United States was made in Pittsburgh twelve years later by Mother Xavier Warde, one of the first companions of the Foundress. In reviewing the marvellous story of the Sisters in this country, it becomes apparent that from the beginning this little group was blessed by Divine Providence with wise counsellors. Their first Retreat was conducted by a holy Redemptorist Father, soon to be raised, we may piously hope, to the altars as Blessed John Neumann, who ended a long life of labor as Bishop of Philadelphia. Their immediate ecclesiastical superior was the saintly and learned Dr. O'Connor who after repeated solicitation was permitted by the Holy See seventeen years later, to resign the miter and enter the Society of Jesus. But the first of their blessings was their American Foundress, Mother Xavier Warde.

Preserved for nearly forty-one years of labor in this country, Mother Warde was one of the most extraordinary women in all the long list of foundresses. To unusual gifts of mind and character, she added a zeal for God's glory, and a burning desire to help the unfortunate which made failure impossible. At the time of her death on September 17, 1884, the group of seven who came to Pittsburgh forty years before were represented by thousands of consecrated women laboring in every part of the United States as worthy daughters of noble mothers.

Today the Sisters number nearly 10,000, exclusive of

novices and postulants, distributed in more than sixty dioceses. Faithful to the spirit of their Institute, they minister to every form of suffering and ignorance. They teach in parish schools, high schools and academies, and colleges, with notable success. They maintain hospitals of every type for the sick and convalescent; homes for orphans and the aged; inns and hostels for teachers, working girls, and students. They visit the sick in their homes and in public hospitals, and the prisoner in the jails; they instruct converts, teach catechism in Sunday schools, and to children in the public schools, and engage with untiring zeal in every activity that helps their neighbors, and brings them nearer to the Kingdom of God. Divine Providence has blessed them from the beginning. Their growth has been steady and solid, for the spirit which animated the little group in Baggot Street one hundred years ago has never flagged or grown weary.

The millions of Catholics in this country who know the Sisters and value their great contribution to religion, charity, and education, will share their joy on this hundredth anniversary. The Editors of AMERICA, as they congratulate the Sisters, humbly thank Almighty God for the gifts beyond all price that have come to the Church in Ireland, Great Britain, and the United States, through the sacrifice and toil of this truly devoted Religious Congregation.

Bureaucracy in Education

TO the editorial page of the New York *American*, Dr. Frank Pierrepont Graves, State Commissioner of Education in New York, contributes a defense of the majority report of the President's Advisory Committee on Education.

It is surprising to note that Dr. Graves has recourse to the flimsy arguments discredited *ten years ago*. Education, he asserts, is a "major interest." This may be admitted, but it does not follow that every "major interest" should be represented by a Secretary in the Cabinet. Religion is also a major interest; so too is a capable police force in every city, together with an honest mayor and a capable board of aldermen, and hospitals. An "interest" has a claim to representation not on the ground that it is major or minor, but solely because it is something which the Constitution directly or by necessary inference subordinates to the Federal Government. Education, as Dr. Graves must know, is assuredly not so subordinated, but is an activity to be controlled under the police powers reserved to the several States. Nor is the Commissioner's appeal to the alleged parallel of the Department of Agriculture and of Labor of any weight. A school is neither a factory nor a farm, nor is a child a pig or a spark plug.

Even more surprising is the Commissioner's assumption that the Department, once established, will never "control or interfere with the administration of the several States." That the danger exists is evidenced by the very fact that, in the Commissioner's opinion, the President's Committee has made it remote, and practically impossible. But there is not one syllable in the report which so much as indicates a sufficient, or even a possible, line of defense

against the expansion of the Department. Dr. Graves proposes to bring the lion in, after asking him not to bite. Dr. Graves may know that the lion ought not to bite, but the question is, does the lion know it?

Of all things that should be protected against the devastating ignorance of political pedagogues, and the unscrupulous greed of bureaucrats at Washington, the local schools come first. There never was a Department or bureau at Washington which lost an opportunity of stretching the sphere of its operations, and there never will be, so long as politicians yearn to batten at the public crib. Dr. Graves' contention that the Department of Education will be an exception is as fatuous as it is dangerous.

Where Is Their God?

IN an address on November 30, the Holy Father unerringly placed his finger upon the source of all difficulties at present existing between the nations. "To settle the crisis," said the Holy Father, "men come and go, cross the seas, scale mountains, meet and discuss. But in all that talking, conferring and debating, who has mentioned God? Who has spoken of His Providence?"

The Pontiff's great predecessor, Leo XIII, wrote forty years ago that the wounds afflicting society were indeed deep, and that there was no cure save in a return to the principles of Our Lord Jesus Christ. Since his time, those wounds have festered, in the economic as well as in the international order, so that today the whole world groans under a burden of destitution and disorder. Heedless of the warning, the world boasted that it could make its way without God, and in the course of the last century that godless philosophy made deep inroads into the social, economic, and political life of every nation. God was expelled from the counsels of men; no longer had He any place in the schools, in the legislatures, in the chancelleries, or in the marts of trade. A generation that knew not God and His law, or knew them only to blaspheme, rose to control all human forces, and to justify that control by a definite philosophy of secularism. "Where is their God?" was the sneering cry, as they strove to efface the very Name of God from the consciousness of mankind.

The result was inevitable, and it fell upon the world in the greatest war that has ever afflicted mankind. Chancelleries that had set at naught God's law of honor and truth and justice, arrayed the nations for battle. A godless philosophy, proclaiming that it alone could lead man to his highest development, was shown in its true light, when all that it could give in scientific and economic achievement was used to kill and to destroy, and to make Europe a place of charnel houses and of desolated homes. Working in the economic field, this same godless philosophy taught men to find in national and personal wealth the only goal worth striving for, and today millions of families face death by cold and starvation, while mothers weep, and fathers beg in vain to be permitted to earn their bread by the toil of their hands. Boasting its miracles of science and economics, the twentieth-century world is a perfect picture of the miserable plight into which men and nations fall when they reject Almighty God.

The truth, ever-ancient and ever-new, is that there is no human activity whatever from which Almighty God may be safely excluded. Because nations plan without reference to God, the whole world, its war-wounds as yet unhealed, prepares for war. Because the economic world has turned away from the Vicars of Christ, warning men that in all their relations with their fellows they must be guided by Christ's law of justice and charity, millions must toil for less than a family wage, and other millions must go down to death. "Who has mentioned God?" asks Pius XI. "Who has spoken of His Providence?"

There is not an evil that crushes the nations which could not be lifted, if men insisted that the Governments which lay the burdens upon their backs, cease to make a mockery of justice and charity. Today throughout this country, instead of creating a new economic and industrial world based upon justice and charity, we are collecting pennies to save the destitute from starvation, and instead of planning a system which safeguards the right of a man to earn his bread in the sweat of his brow, we are considering ways and means of giving him a sandwich once a day.

The world has gone mad, because it has rejected God. There will be no health in it, and no sanity until it returns to Him.

The Mooney Case

IT would be regrettable were the Mooney case decided upon any grounds except those of justice. That this man has an aged mother, and that his complete innocence is asserted by mobs in Russia, are facts as irrelevant to the issue as the fear expressed by some of our own citizens that, if released from prison, Mooney will spend the rest of his life in preaching Communism.

The sole issue is the man's guilt. It is hazardous to dogmatize here, but examinations by disinterested committees and individuals, justify the inference that Mooney did not receive a fair trial. The chief witnesses were men of low character, and at least one of them is a known perjurer. Throughout the trial ran an undercurrent of bitter personal hostility to Mooney which made a calm and objective examination of the issue all but impossible.

On the case as submitted, probably no other decision could have been reached. But a majority of the jury which convicted Mooney, and the judge who presided, now agree that evidence brought forward after the conviction indicates his innocence. Technical difficulties barred a new trial, however, and Mooney can be released, should the Governor decide against the conviction, only by parole, which would affirm the prisoner's guilt, or by pardon.

Men of sober judgment who have studied the case thoroughly assert Mooney's innocence. Others, equally competent, believe that the whole atmosphere surrounding the prosecution nullified Mooney's Constitutional right to a fair trial. Whatever his decision, the Governor of California cannot hope to satisfy all parties to this famous case, but it is to be hoped that he will turn a deaf ear to all emotional appeals, and be guided to a conclusion which is based upon justice to the State and to the prisoner.

She Founded the Sisters of Mercy

FRANCIS J. SHALLOE, S.J.

PERSPECTIVE means that we get far enough away from things to see them whole. It means telescoping objects. And when the object is beyond the power of the eye the lens is in the imagination. Even so it is not easy to telescope both time and space. If we could gaze at once into the present and the past and see events a hundred years and a whole continent away, delineated as on a flat canvas, and forming the background of our own lives, we would see ourselves pretty much as we are. Such a process is not easy. The dust of today's traffic clouds the lens. Yet that is exactly what we propose to do. We shall have to get ourselves off to some planet in the stars and take piercing glances through the present at the past. What is perhaps more difficult, we shall have to be at both ends of the telescope. And there, behind the veil of our lives, magnified before us, in an imaginary indivisible Now, we get a glimpse of Ireland and the United States, and one Catherine McAuley there, and over here ourselves; and in between an ocean and a hundred years or so that we focus out of view.

I ought to say beforehand why I choose to look at Catherine McAuley. We can find out something of ourselves by keeping her in view, and really appreciate her by looking at ourselves this way. When the imagination wearies, we shall thank God for Mary Catherine McAuley. It may save us a blush when we get to heaven that we did not think to thank her sooner. One hundred years ago this day, she founded the Sisters of Mercy.

* * * * *

A little fellow is trudging along through the snow before the sun is up. He is serving the early Mass during the mission. The sacristy door is open because Sister Sacristan is there before him. *Introibo ad altare Dei*, begins the priest. The lad responds. He is perhaps a little weak on the Latin endings. Sometimes the celebrant wonders if any real words are being said at all. Along about the Preface the altar boy is piously dreaming, and just as he is making a priest out of himself or maybe a bishop, he is startled by the vigorous jingling of beads behind the sacristy door. He comes to, reaches for the bell and rings for the Sanctus. Of course he admits that if it were not for the Sister and her beads he might have missed the Sanctus this one time, but he is too close to the picture to know that all the hero in him is inspired by the same Sister.

* * * * *

Catherine is a little Irish girl. Times are hard. The Catholic religion is against the supreme law of the land. But no laws nor bloodshed either can keep these Dublin folk from serving God. Mr. McAuley is sitting there under the trees of his little suburban cottage and around him are grouped his God-hungry neighbors. They are smoking and listening carefully. Little Catherine is in

their midst. Is it well for the innocence in her wondering blue eyes that she is admitted there while her elders engage in conversation? Indeed. James McAuley is holding in his hand the little penny catechism, and he is talking to these men about God. Catherine would not understand much at seven. Still she would be impressed by her father's sincerity. She knows that someone is trying to rob her father of the religion he loves.

James McAuley dies when Catherine is only seven. Of course she has her mother. But you don't know Mrs. McAuley. And when you do and, as it were, gather all these circumstances into a vivid Now, you will be a little afraid for the girl. Her mother thinks more of a coach-and-four than she does of her religion. The Catholic religion is too old fashioned. If this little girl does not grow up a Catholic, and a grand heroic Catholic, in spite of her mother, the rest of the picture is all wrong and there isn't any Sister of Mercy in the sacristy, and there isn't any boy dreaming about being a priest.

* * * * *

There is a classroom over here in New York, or maybe it is Wellsville. It is not over-well equipped, because it was built by the poor. There is the crucifix on the wall. Boys and girls are listening. The sister is teaching them the catechism. Wide eyed they marvel. "Never," says Johnnie to himself, "Never shall I go to sleep at night with a mortal sin on my soul." He gallops home, and splashes ink all over the room, locating Abyssinia and finding the square of the square root of two. And every now and again, "Mother, Sister says that we should do this, and Sister says—" There is peace in that home. But neither Mother nor Father stops to think, what we can see from here, that the father of a little Irish girl, a whole ocean and a century away, are somehow responsible.

* * * * *

Catherine McAuley loses her mother. The death is not beautiful. Catherine is only thirteen years old. On the bed there is Mrs. McAuley, just plain Elinor McAuley now, dressing up her soul for a meeting with God. There is not much time and so many things to do. Her three children are gathered round her. She has been a good mother to them, she tells herself, pretty good, but not a bit old-fashioned about religious matters. She wonders if maybe God will be asking her in a few minutes about her children, "Will they be coming up to heaven later on?" Perhaps they will be a little too broadminded for God. That is not a pleasant thought to die with. And it isn't turning out that way, as we can easily see by looking around the world a little; for there is our little friend Johnnie falling to sleep on his knees.

When Catherine is sixteen years old she is adopted by a Mr. and Mrs. Callahan. They are rich and they are Protestant. Catherine is not altogether sure that she is

a Catholic. She reads much, and finally grieves her foster parents by returning to the Sacraments. Mrs. Callahan takes sick and is tenderly nursed by Catherine. When long hours are spent in the sick room together, one must be influenced by the other. Mrs. Callahan is very happy to die; and Mr. Callahan does not know, but wonders if in the end she was made a Catholic. And when death is just over the hill for him, being a religious man, he summons a clergyman to make him ready. The poor minister cannot do much except tell the old man to cheer up. Mr. Callahan gets impatient, because he cannot see much to be cheerful about. And along comes Catherine with a priest and the old man learns the secret of the happiness of his wife's death, and himself dies a Catholic.

* * * * *

A man is dying in the Mercy Hospital. He used to be very good when he was a boy. His wife has brought him here to the Sisters because she thinks maybe he will die with the Sacraments. Quietly, the Sister is making him comfortable and praying for his soul. Then the priest just happens to wander in, as if he wasn't sent for. But this man does not want a priest. "No," says the sick man. "No," and then almost afraid he looks at the Sister. He is just about to tell her something. The nerve of her sending for a priest. She comes over to his bed and asks him simply if he wants the priest. "No, Sister," he begins to say, and then he says, "Yes, Sister, alright Sister." And she says never a word and he goes to heaven.

* * * * *

Catherine goes to live with her sister Mary who has married a Protestant. The children are being raised outside the Faith. Their mother is dying. Catherine is caring for her, body and soul. She weaves her magic web. Kindness, patience, charity, and betimes the prudent word. And the soul of Mary makes haste to weep bitterly, and remember till the priest comes; and then forget for thoughts of a tearless eternity. When things settle a little and the children cling closely to their aunt, the father is jealous of their affection. Grouped about the fire of an evening, he chides Catherine to take care lest the children copy her religion, which he hates. She tells him then what before he does not know, that his own wife was born a Catholic and died a Catholic. "Did you make Mary a papist?" he roars. "Then you will never leave this house alive." Thereupon he goes for his dagger and returns to find his frightened children alone. For Catherine is gone out into the fog. Her retreat is timely, because the dagger, would it pierce her heart, would cut from our little hospital picture the Sister and the priest and heaven.

Now Catherine finds herself an heir to Mr. Callahan's money. Right away Catherine turns her attention to the poor and the orphan. She decides to build some kind of a home for them. She has no idea of founding a religious congregation, but the architect bungles things a bit and she finds that he has built her a convent. And that little mistake gives Catherine an idea, which helps no end to colonize heaven.

Now to come down to earth, maybe you were never an altar boy, and never went to a Catholic school, and never were sick in a Sisters' hospital. Maybe even it would do you good to get sick, if you don't know the Sisters at all or if you think you are going to die outside the Faith. You must realize that Catherine McAuley has wielded a tremendous influence since the twelfth day of December of eighteen hundred and thirty-one through the Sisters of Mercy, which she founded. And lest in our modern thoughtless way, when we hear of her we might be tempted to say, "Who cares?" I was tempted to call this little article "But For . . ." I think you see what I mean. But for the fact that Mr. McAuley taught the little girl her catechism, and Catherine did not imitate her mother's life, and the Callahans did not give her their religion as a boon from the king, but copied hers instead, and went to heaven; and an architect got himself all mixed up and built a convent—a boy on another continent would not be serving Mass, and dreaming of being a priest; some children far away would not know much about God; and maybe death would steal up on you and me and catch us unawares.

Our Lady of Guadalupe: 1531-1931

M. R. MADDEN

IN dwelling upon the nineteenth-century visitations of Our Lady to the humble Sister of Charity in the Rue du Bac at Paris and to the still more unknown little girl of the Lourdes countryside, we are apt to forget that three hundred years earlier, on the soil of our own continent, the Mother of God gave an even more startling and mystical proof of Her watchful care for the exiled children of Adam.

To Blessed Catherine Labouret, she confided the memorial of the Miraculous Medal, with its touching reminder of Her bounty of graces. For Bernadette she poured forth a spring of waters to the healing of so many wounds of the body and the annealing of so many profound sorrows of the soul. But of the Indian boy who stared at her loveliness that December day of 1531 on the hillside path out from Mexico City rising in its Spanish form from the Aztec ruins, she asked only prayers and a church where her Son might be honored. As a memento of her visit to that beautiful valley, she imprinted her image on the Indian's blanket. And though she appeared three times, she left no other memorial.

Today that image may be seen, high over the main altar at Guadalupe. Everywhere in Mexico, replicas of it may be found. Every generation, Indian, mestizo, Creole, has woven the vision into their lives, and sealed it into their memories with the pregnant, mysterious words, *non fecit taliter omni nationi*, "not thus hath he dealt with every nation."

What was this vision? What does one see in this picture? Not precisely what the youth Juan saw, but something of that, soft colors, rose, green, blue, a mantle strewn with the symbols of golden stars, quiet hands, a downcast face, in whose gentle features Indian, Creole,

and mestizo, each traces his ideal. Mexican, it is said, is the type of beauty. And so it is, until one looks again. Then national adjectives are suddenly dropped, as one passes forever under the charm of that atmosphere of tranquility, of immortal repose. Eyes, hand, body, take on a gesture, a single gesture, visible only to the soul but unerring in its appeal to the very core of being. Prayers were all she asked, and prayer is the immediate tribute the picture calls forth.

The fruit of such prayers moulded colonial Mexico. How many churches were raised in Her honor, Soledad, del Rosario, Loreto, Carmel, Dolores, de los Angeles, de los Remedios! The very titles chime the mysteries of her life, and interpret for us the sorrows of our own. How many activities owe their driving force and their success to her inspiration! A city rises in her honor, guilds seek her protection, confraternities find the courage for countless spiritual and corporal acts of mercy under her assistance, town governments place themselves under her guidance. The very life of the country was woven around her image and the deep devotion of the people to the Blessed Sacrament and the Sacred Heart received their impulse from her. It is true all these are mysteries of her graces, found wherever she is truly honored, but the most mysterious of all, this apparition to an Indian, does not clearly reveal the aim and success of her inspiration. It seems to have no meaning.

It was to an Indian she appeared. So long abandoned to darkness, so bewildered by the startling events of the Conquest, so lost to all redemption, it would seem that no protection, no care, could arouse him to the desire for his heritage. Would men have had the courage to stoop to such lowliness and worthlessness, were not the Image there before them? Let those answer who complained that suicide beckoned, so long were the days, so cold the nights, so wet the dew, so tormenting the country, so agonizing the struggle with these Indians, and yet so sweet the labor.

One ponders all that strange society which developed around Guadalupe and the Indian, so civilized, so truly ambitious, so religious, so relentless in its determination to mould all in the one Fold. The centenaries mark the slow process of its development, 1631, 1731, confidence brightening towards success, and then the tragic events to darken the anniversaries of 1831 and 1931.

What profound mystery is here, that all should come to nought, the mould broken, the Indian worse off than he was before, the civilization shattered? Can the fragments be restored? There are those who say, no, never again will the ideal of a Catholic society be set up, for this is the lesson of Guadalupe. Everywhere it is in eclipse, men do not want it and will not work for it. Some may talk and dream, but the gates of desire are closed.

This is not so. There is still another answer from Our Lady of Guadalupe. Has she not reserved for these late days, the revelation of the secret of Her visitation of 1531? She appeared in a difficult situation, and suggested prayers. The neglect of these is the key to the tragedy. Just as all the world has turned to Lourdes for restoration in faith in Divine Omnipotence, as all the world has

turned to the Miraculous Medal for restoration in the belief in grace, so cannot all the world, at least our American world, turn to Guadalupe for restoration in the habit of prayer?

It is a commonplace almost too obvious to note that constructive action waits upon inspiration and inspiration is bestowed upon those who pray. We Americans of the United States are devoted enough to devices for prayer, but results in action do not measure up to prayer itself. The Spirit bloweth where It listeth; true, but may it not be possible that devotion to Our Lady of Guadalupe will incline His aid to our necessities?

This December and all next year, the Mexicans are celebrating the fourth centenary of the apparition and are welcoming Catholics from North and South America. Mexico is a country easy of access to us, the Mexicans are a courteous and hospitable people. The charm of their country once experienced is never forgotten. Mexican Catholics are carrying on interesting experiments in Catholic Action. The importance of Mexico to the United States, diplomatically and commercially, is superfluous to mention. The logic of things has it that we should be friends. But more important than all this, Mexico must have significance in God's plan for the New World, for here and here alone in it has He permitted His Mother to set her gracious foot. Guadalupe is the special shrine of the New World. Why did she mark that spot, if it has no message for us?

It is good to know that many Americans will go to Guadalupe during the fourth-centenary year. It will be for them an occasion for knowing their Mexican brethren, and (who knows?) coming closer to God.

RAIN

Oh, gray ghost of beauty! . . .
The wild waves are weeping
For you who come creeping
Through silver-spun fog from the arms of the sea.
And the sorrow behind you
Will follow and find you
Wherever the sound of your laughter may be.

Across the dim shadows
Of dusky sea-meadows
Your slender young feet will discover a trail—
But the sea's song is yearning,
And swift your returning,
For music of earth is elusive and frail!

Though yours the cool pity
That touches a city
And veils with the mist of your magic its scars—
Yours, too, is the wonder
Of echoing thunder
Which leaps to the mountains and back to the stars!

Oh, gray ghost of beauty! . . .
The lilt of your laughter
May waken me after
The murmuring darkness has fled from the skies—
May hold and enchant me—
May linger and haunt me—
But I shall remember the tears in your eyes!

CATHERINE PARMENTER.

New Attacks and Old

HILAIRE BELLOC
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ONE of the most interesting subjects for any man living in England today to consider, and one of course especially and vitally interesting to Catholics everywhere, is the change in the attitude which the mass of Englishmen adopt towards the Catholic body, its doctrines, morals and practice; not only the Catholic body in their midst but the Catholic body throughout the world.

That there has been a very great change in the course of the last generation is admitted by all. It is plain and obvious. Men over sixty can remember in the course of their own lifetimes the character and course of that change.

And everyone has appreciated its external, that is, its superficial and *more obvious character*. The opposition to Catholicism which arose from a definitely Protestant state of mind, a state of mind in which certain positive Protestant dogmas were accepted and the Catholic Church was anathema as producing effects opposed to those dogmas, has declined, not indeed to vanishing point, but so much as to lose its driving power.

For instance, the old-fashioned English Protestant, not as an exceptional type but as a type which stood for the great mass of the nation, had a profound dislike for ritual and ornament in religion, and particularly for images. It was part of that ardent desire for simplicity in religion which has broken forth at intervals throughout the Christian centuries, and of which the supreme example was the great Mohammedan movement, which began much more as a heresy than as a new religion.

I can remember people in quantities who talked when I was a boy of the images in Catholic churches as idols or even as gods, and I knew the case of one very worthy man, worthy of the highest respect according to his lights, in whom this feeling was so strong that when he came across the window of a Catholic bookshop in the street he hurriedly crossed to the other side (there was no gasoline in those days) because his repulsion was so violent that he could not trust himself to look at the accursed thing.

Similarly, the sacramental attitude towards religion excited contempt and hatred. It was regarded as a weak subterfuge, as a shirking of the responsibilities we all ought to feel for our own individual actions, as a reliance upon illusions and false aids towards that service of God which ought to be given simply and unsupported by fraud.

The Catholic attitude towards the miraculous was also oddly enough and illogically detested. Our opponents not only admitted the supernatural in the Biblical record, even in the New Testament, but they admitted it, if I may say so, with childlike simplicity. They had no difficulty in believing that the male and female of each animal, including the "umpteen" thousand kinds of insects, took refuge in the Ark rather than fly about during

the rain (I think they made an exception for the fishes but they were careful not to mention them). The Red Sea divided, as you may see it on the cinema film, into two clear perpendicular walls of water, leaving a lane of nice dry sand in between; but every miracle subsequent to the Apostolic age was a matter for contempt and laughter. And the Catholic traditions of such, the Catholic affirmation that miracles still continue, was held to be absurd.

With all this there went a simple and very strong conviction that societies in which the Catholic Church was strong were in active corruption and decay, were already almost negligible, and would be of still less consequence in the future.

In such an attitude men were supported by the increasing material prosperity of the wealthy at least in the Protestant culture, and the increase in that culture of numbers and armed strength. There was, as it were, a Protestant hegemony throughout civilization, the high tide of which was reached when and after Prussia had imposed her system upon the majority of the Germans and the English culture had extended throughout the world.

Meanwhile, the Catholic countries were either the victims of continual revolution and disorder or appeared to be so divided amongst themselves as to be growing worthless.

It is most striking today to follow that state of mind in the strong and impressive writers of the older generation.

Carlyle was full of it. He wrote on the popular side, with Cromwell for one of his heroes, Frederick of Prussia for another, and with unremitting sneers against the Irish, the Poles, and whatever was Catholic among the French.

You see the same thing in Charles Kingsley, who specialized in furthering the growing legend of the Elizabethan heroes—Drake coming first because he had massacred and stolen from no one but Catholics, while poor Hawkins had to take the second place, having been rather more careless and guilty now and then of piracy against Protestant ships, as well as Catholic, and of very doubtful relations with the King of Spain.

You see it best of all, I think, in that most excellent writer, Trollope, who gives so perfect and vivid an image of the society in which he lived.

Look at the way in which he takes the comfortable classes for granted; look at the way in which the poor are either left out of the picture or appear rather as animals do, creatures which are often kind and nice to us and to whom we ought to be kind and nice in return—old family servants, and all the rest of it.

And where Trollope touches indirectly and distantly upon the Catholic Church itself, he shows both that he has no idea of what it is, and yet that he thinks it worse

than foolish—degrading. He had no doubt at all in the case of Mr. Arabin that in just escaping from what he calls “tumbling over the edge into the cesspool of Rome” he had “preserved the freedom of his mind and the living springs of his spirit.”

For Trollope, a Catholic was a man who not only believed ineptitudes but was compelled to that belief because he gave blind obedience to a person called the Pope, the true and only source of the nonsense. Italy seemed to him a sort of sink, and he had obviously for his own religion—that national institution to which he belonged, which he so thoroughly understood and outside of which he understood nothing—a feeling of patriotism, not of doctrine.

I say that Trollope is the very best test you could take of that state of mind, for he was sensible, vigorous, and honest, and, in my judgment at least, the most powerful and exact delineator of the society in which he lived and of which he was a most typical member.

The process of change has been gradual, the steps successive, and no one of them of great height or violence. But if we put side by side that England of, say, 1860-80 and the England of to-day, fifty to seventy years on, the contrast is startling.

It is customary to say that this contrast is all in our favor. The old Protestant attitude has all but disappeared, or at any rate has lost its vigor and offensive power.

But, as it seems to me, something else has come in the place of it which is if anything a stronger, more active and more permanent antagonism, though one of a very different kind. It is one we should recognize and be ready to deal with, for it is growing rapidly and will continue to grow still more rapidly throughout the near future.

Indeed, in watching any such change in history we always have to beware of judging by degree measured in the old terms; we have to consider the change in quality. A man may object to taking his children to the lion house at the Zoo, because the noise might frighten them or the smell of the place might disgust them. Another man of another time may equally object to taking his children to the lion house at the Zoo, but for the reason that a lion has escaped once or twice and eaten a child. The effects of either state of mind are similar. Both men are “anti lion house,” both act in the same fashion yet they are in sharp contrast. The quality of the motive in each is quite different.

I have said that the new antagonism is in my judgment stronger and likely to be more permanent than the old.

Now what is the form of this new attitude of opposition towards the Church? In the first place, it is an opposition against something, the strength of which is now recognized and which is therefore regarded, as it has not been since the seventeenth century, as an active menace.

The point is difficult to make because it is a subtle one, involving a use of terms which are often understood in two senses. Men do not *know* the Catholic Church better than they did, but they *know of* it more than they did. To take a test point, they do not *know* what Catholic philosophy is better than they did fifty years ago. But they

do know that there *is* a Catholic philosophy, covering the whole of life and conduct and explaining, to those who accept it, the nature of the world and of men.

A lifetime ago nearly all educated Englishmen thought that Catholics accepted a number of foolish, incredible, isolated points upon authority, and had deliberately atrophied their own reason. Catholics are still thought to be irrational, but a large and increasing number of educated men know that all these various points are related and belong to one system, which not only satisfies but rouses enthusiasm in men quite as well educated as themselves, and with intelligence at least equal to their own.

On the political side—which is very important in these affairs—people a lifetime ago took it for granted that Catholicism weakened a State, and that therefore nations of the Catholic culture were doomed. They were “dying nations.” The Protestant culture was supreme and the future securely belonged to it.

Men no longer feel this sense of security. There follows an increasing exasperation with Catholic things.

There are many other aspects of the change, all connected with one central spirit, difficult to define, but easy to appreciate. For instance, boycott. The old antagonism to Catholicism was much more straight-forward than the present one because it was less frightened. Catholic literary work was reviewed at great length; Catholic (that is, true) history was openly attacked, yet it is remarkable that Lingard, a Catholic priest, had given that generation the textbook of history which it followed well into the middle of the Victorian period.

True history today is treated in a very different fashion. The tactic employed is to leave it alone or to treat it very briefly and with ridicule. I do not mean by this that true history has less strength now than it had—it has a much greater power and an increasing one. But it is not allowed to be a subject of public debate in the press. This new way of suppressing true history will not succeed in silencing it, but it may warp the effect.

To take a test example, I will bargain that thirty years hence the truth about Elizabethan England and about Elizabeth herself and about William Cecil (who was much more important than Elizabeth) will be almost taken for granted. This will not mean that the right conclusions will be drawn from so unpalatable a truth. Men used to say that the great Queen Elizabeth, humbly and industriously served by her Minister Burleigh, led a Protestant England to new and glorious destinies. They won't talk that kind of nonsense. They will rather say, “Deplorable as Elizabeth was and slow as the eradication of Catholicism was, thank Heaven that through the genius of Burleigh it ultimately succeeded.”

I take it that, in general, the strength of the opposition will increase, although that opposition has quite changed in character. The point that remains doubtful in my mind is whether we shall ourselves produce the organization necessary to take full advantage of the situation.

We and we alone are now both the guardians and champions of the Christian tradition in morals, and of right living. We may see this in the typical example of

what is called birth control. We may see it also, in the purely political field of discussion, in the example of the rights of property; not only the rights of large ownership, but the rights, and more especially the rights of the small owner.

If we develop a spirit sufficiently combative and a discipline sufficiently united, if we have organs in the press and personalities in public life of a caliber to use our advantage, we may drive it home.

But it is a big "if."

A Nativity Sequence:

II. Up from Nazareth

FRANCIS TALBOT, S.J.

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THE SCENE: Since Gabriel came to Mary, nearly nine months had passed. Overwhelmed by her secret, Mary had risen up in haste and gone to visit her cousin Elizabeth, who lived in a mountain village named Ain-Karim, about six miles west of Jerusalem. When she returned, after about three months, she was properly married to Joseph and became the mistress of his home. There were some rumors then, that Joseph was changing his mind about the marriage; but there was no doubt that he was in love with Mary. It was enough just to look at them. All the villagers of Nazareth agreed that there never was a more ideal couple.

Joseph and Mary were now starting out for Bethlehem. The Romans had ordered an enrollment of the people, a census, and since Joseph, and for that matter, Mary, too, belonged to the family of David, he had to go to the town of his origin. It was a nuisance, especially at this time. He was taking Mary with him. That was just like him. He wouldn't let her out of his sight. And she was the same about him. So, contrary to much advice, she was getting ready to make the trip with him.

It is a damp morning, this one when they are leaving, in the rainy season. Nazareth is drenched with dew and wet air. A drab mist fills the valley, and dull, gray clouds move sluggishly over the tops of the hills. On a morning like this, one could not see the fifteen hills that close in the valley. One could not, even, see the upper part of Mount Neby-Sain, about whose base the houses of Nazareth cluster, even though one is standing in Nazareth itself. A soft day it is, certainly.

Several of the neighbors are gathered to say Joseph and Mary farewell. They wait down on the roadside below the house. Gamaliel, the scholar and schoolmaster, is there, tall and gaunt. Samuel, heavy-set and heavy-jowled, the worker in iron, has left his forge for a minute to see them off. Philip, Manasses, Eliphaz, and some other friends are there, too, together with some of the women, who stand off to the side, talking and gesturing among themselves. Now and then, some of the waiters glance up inquiringly at the open door of the house, a rough hewn place that seems to burrow into the side of the hill. Gamaliel strides to the center of the road and looks up wisely at the darkening clouds. Philip strolls over to an ass which stands stoically, with head down, on the far side of the road. He tests the thongs of the saddle and strokes the mouse-colored flanks.

There is a shout down the road, and the men and

women press back upon the grass. Two Roman soldiers, astride strong horses, canter by. The villagers watch them sullenly until they are lost in the mist.

SAMUEL: (*looking after the soldiers and spitting on the ground*) Vah!

THE OTHERS: (*doing likewise*) Vah! . . . Vah! . . . Swine!

SAMUEL: (*in rough, Galilean brogue*) Aren't we the chosen race? Won't the Messiah be born from us?

GAMALIEL: (*learnedly*) Of course, of course. The prophets have foretold it.

SAMUEL: (*pugnaciously*) Why, then, do we have to bow down before those Roman gentiles? (*He spits.*) It's not right.

PHILIP: What are you going to do about it?

SAMUEL: We ought to rebel. We ought to fight. Caesar Augustus is a Roman pig. So is that Cyrinus, the Roman praetor over there in Syria.

PHILIP: Caesar is the lord of the world. You can't rebel against his decrees.

MANASSES: The Romans would crush us. (*He spits.*) They have the armies and the money.

SAMUEL: Vah! The time will come when we won't have to obey their orders. Wait till the Messiah comes. He'll drive them out.

GAMALIEL: As told in the prophet Daniel, seventy weeks . . .

SAMUEL: (*interrupting him*) All we do is whine and lament. We would resist, that's what we would do, if we weren't cowards. The Romans send out an edict that all must be enrolled. And we bend our necks to them and obey their orders. Joseph leaves his home and journeys down to Bethlehem. And what for? So the Romans can boast how many slaves they have. What for again? So the Romans can put new taxes on us. That's why.

GAMALIEL: The scepter has not passed out of the hands of Juda.

SAMUEL: Where is the scepter? Oh, for the Messiah to come and take it in his hand and deliver his people! (*Along the road, for it is one of the main routes leading down to Jerusalem, a company of priests pass by on their way to serve their month in the Temple. They are seated on plodding mules that bob their heads as they walk. Greetings and benedictions pass between the company and the people along the road.*)

GAMALIEL: Joseph and Mary might have joined these priests. Mary belongs to the race of Levi.

MANASSES: I thought she belonged to the family of David.

GAMALIEL: (*glad of a listener*) She does, she does. She is of the royal blood, but she is of the priestly blood, too. She and Joseph have the purest blood in all Israel. I know, I have studied the genealogies.

ELIPHAZ: (*a quavering, weazened old man with a white beard*) So it is. The best blood. Now let me see, Mary is derived of Heli, who was of Mathat. . .

GAMALIEL: (*interrupting him and pulling back his sleeves*) Take it this way; about Joseph first: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. . .

ELIPHAZ: No, Mary first. (*Continuing*). . . who was of Levi, who was of Simeon, who was of Joseph. . .

GAMALIEL: (*with his forefinger prodding Eliphaz' chest*) . . . And Jesse begot David the King. So all the generations from Abraham to David are fourteen generations. And David the King begot Solomon. . .

ELIPHAZ: (*brushing away the forefinger and reciting imperturbably*). . . who was of David, who was of Jesse. . .

GAMALIEL: . . . And from David until the carrying away to Babylon fourteen generations. And Jechonias begot Salathiel. And Salathiel begot Zorobabel. . .

ELIPHAZ: (*beating the litany with his hand*). . . who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale. . .

GAMALIEL: (*expansively*) . . . And from the carrying away to Babylon until the present time thirteen generations. . .

ELIPHAZ: (*triumphantly*) . . . who was of Henos, who was of Seth, who was of Adam, who was of God. (*While the voices grow louder and the men and women gather around, a squat, dark-faced figure of a woman comes to the doorway of the house on the hill.*)

JUDITH: (*shrilly*) Talk and fight and talk and talk. Come up here, some of you and help me carry the bundles. (*Some of the younger men slouch towards the house, as she picks her step downwards.*) It's slippery under foot. It's murder and suicide. (*Pausing for breath.*) When I think of that poor child being slaughtered by robbers and Samaritans, and catching her death of cold in this rain, and being killed on the back of that beast! It's a sad day, entirely.

SAMUEL: Blame your Romans. (*He spits.*)

GAMALIEL: It's for the family honor. They must be inscribed in Bethlehem.

SAMUEL: By order of Caesar Augustus, vah!

JUDITH: Talk and fight. (*She bustles about.*) Why don't you help her? (*She points towards the doorway, out of which two old people, Joachim and Anne, the parents of Mary, are coming. They are followed by Joseph, a broad-shouldered, black-bearded man, enveloped in an ample brown cloak. Joachim and Joseph outstretch their hands to assist Mary. About her head and hanging over her shoulders is a heavy white veil. Beneath the veil, she wears a red cloak, and as she steps forward,*

the cloak flaps back and shows her rough woolen dress of blue.)

JUDITH: (*warningly*) Take your time, child. The footing is bad, this wet day. (*Mary nods at her, smilingly. Then she turns to embrace her mother. After a time she puts her arms about the neck of Joachim, who kisses her on both cheeks. She lets her head sink forward; the old patriarch extends his hands over her in blessing. Silently, Joseph puts his arm about her waist and leads her away. Some of the women on the road begin to weep aloud.*)

JOSEPH: Be careful, dear. (*They step down towards the road.*) Easy, now. (*They reach the road.*) There you are, darling.

MARY: (*with a catch in her voice*) Don't worry, Joseph. The Lord is my helper and my strength. I'll be all right, in a minute. (*All the people gather about Mary and talk to her.*)

JUDITH: (*tugging Joseph to one side*) I still say it's on your head. She should stay right here in her own house.

JOSEPH: (*simply*) God is with her. He will guard over her.

JUDITH: Always you say the same thing. Will he guard her against the rain, and the robbers, and the lions, and all?

JOSEPH: God is with her, against all the powers of darkness.

JUDITH: You're tempting God, especially when there's no need for *her* to go. Why don't you go by yourself and leave her in her own warm house?

JOSEPH: She wants to go. She says she must go to Bethlehem.

JUDITH: (*scornfully*) A fine man you are. Aren't you the head of the family? No. You do everything she wants.

JOSEPH: Why shouldn't I, Judith? Look at her. Look, she's as beautiful as Esther, she's as chaste as Susanna, she's as wise as Debbora. Surely, Judith, God dwells within her.

JUDITH: Yes, look at her, that's what I say. Look good at her. She's only a slip of a girl. You could lift her up in your one hand. She's as pale as a ghost. And you're taking her away from all her kin and friends. You'll be the death of her. (*Judith burst out crying and toddles over to Mary.*)

MARY: (*tenderly*) I'm strong, Judith. I shall not die, but live. You, of all people, ought to understand. You know I must go to Bethlehem.

JEZABEL: Yes, she must go away. We all understand.

JUDITH: (*firmly*) I don't understand.

GAMALIEL: (*pedantically*) It is in Bethlehem that the house of David must be enrolled.

SAMUEL: (*recalling his indignation*) Enrolled by order of Cyrinus, the Roman foreigner!

JOSEPH: Enrolled by the will of God.

SAMUEL: May the will of God drive them out of our land! May God send us the Messias, to come and deliver us!

GAMALIEL: According to the prophecies, the time is nigh.

SAMUEL: May the time be shortened! (*Joseph takes Mary under the arms and lifts her to the seat of the saddle on the little ass.*)

GAMALIEL: The time is upon us when the Saviour of the world is lifted up and exalted and all nations shall bow down before him in adoration. He will be a mighty king over his people, and of his kingdom there shall be no end.

JUDITH: (*leaning her head against Mary's knee*) And to think he'll be born in Bethlehem.

PHILIP: Keep quiet, woman! Master Gamaliel is talking about the Messias.

JUDITH: Keep quiet yourself! I am talking about Mary's baby.

JOSEPH: There will be time for much talk later. Now, we must be starting. (*He takes the leading rope of the ass.*) God's blessing on you all.

GAMALIEL: God be with you both, in all your ways.

OTHERS: So be it. So be it.

MARY: God be good to you, Jezabel, and Sarah, and Veronica. And you, Judith, Judith. . . (*She strokes Judith's head as the old midwife buries her face in Mary's cloak.*) May the blessings of the Lord God remain with you till we return. (*Joseph tugs at the ass, and the little beast lifts its head and resignedly begins to move. Mary turns her face back towards the door of her little home, back towards the old couple standing there with their arms about each other. Tears stream down her cheeks, but she does not whimper. Shouting their good-byes, the villagers follow Joseph and Mary down the road. Just a few women remain in the road, looking after them.*)

JEZABEL: She's right. She's got good reason to go.

SARAH: (*a young girl, abstractedly*) Why?

JEZABEL: You're an innocent, sure. Count it up for yourself.

SARAH: (*stung into attention*) Jezabel! What do you mean?

JEZABEL: Where was she the first three months she was espoused?

VERONICA: (*a pleasant-faced girl, slightly older than Sarah*) With her cousin Elizabeth. Everybody knows that.

JEZABEL: Joseph was worried, as you'll remember, when she came back.

VERONICA: Joseph was the happiest man that was ever married, when he got Mary.

JEZABEL: I'd take an oath that it isn't his.

SARAH: (*excitedly calling*) Judith! Come here quick. Jezabel is saying. . . (*Judith arrives, out of breath.*)

JUDITH: She's been saying it to you, has she? (*Jezabel slinks away from her fury*) You witch, you slut, you foul-mouthed limb of Satan, you, you. . . (*Jezabel has disappeared.*) Don't listen to her, children. (*She climbs towards the house, and turns back.*) Don't you believe a word that one says, girls. (*She takes a few more steps*) Mary's pure enough to be the mother of a king. (*She puffs her way to the door. The girls look down the road and speak meditatively.*)

VERONICA: Isn't she wonderful? I mean Mary.

SARAH: I just love her.

VERONICA: There's something so awfully nice about her; you know, good and sweet.

SARAH: Sweet, like lilies.

VERONICA: You see it most in her eyes.

SARAH: It's queer, sometimes. As if you saw a light in back of them.

VERONICA: No, it's like looking down into the well, and you see a star there. It makes you feel like jumping down.

SARAH: I know. You want to climb into her eyes.

VERONICA: My, but they're sad sometime. Sad and happy at once.

SARAH: Frightened, too, as if she saw a ghost. Do you think she has?

VERONICA: (*shrugging her shoulders*) Maybe. (*Mysteriously.*) Promise you won't tell, not anybody?

SARAH: (*eagerly*) Yes. I promise.

VERONICA: (*whispering*) Judith told me that she sees angels.

SARAH: (*pursing her mouth*) O-o-o-oh!

Sociology

The Dublin Slums

ANDREW E. MALONE

THE fact that nearly 2,000 applications were received for seventy-five small flats now in process of erection in Dublin as part of the Dublin Corporation's housing scheme will give some indication of the urgency of the housing problem in Dublin. The slums of Dublin have enjoyed a notoriety in the past, but there is now a definite policy to clear them, and to give the slum dwellers an opportunity to live in more healthy surroundings.

In the housing section of the census report of 1926 it was shown that the number of persons in Dublin housed in dwellings with four or more persons to the room was 66,454, or about a fifth of the population at that time. The Commissioners and, later, the Corporation have since 1923 spent over £2,000,000 in the erection of new houses in all parts of the city, but apparently little or no impression has been made upon the actual slum areas.

These are now to be tackled, and large areas are to be cleared in the center of the city, so that blocks of flats may be provided for those whose circumstances demand proximity to their work. The decision to erect blocks of flats is, at least to some extent, a reversal of the Corporation policy; but it has been dictated by conditions which cannot be changed by any other system. The newest proposal, which awaits Government sanction, is that derelict areas in all parts of the city should be cleared, and on their sites that there should be erected blocks of flats in three and four roomed suites. A limited number of two-roomed flats will also be provided, but the occupancy of these will be confined to childless families or widowed persons. An interesting sidelight upon this new scheme is that special investigations of the flat system in British and Continental cities have been undertaken by municipal officials, so that there will not be repeated these

barracks-like buildings which were such a feature of the Housing of the Working Classes Act of the late 'nineties.

During the past twenty years the municipality of Dublin has developed its housing policy on the "virgin-site" principle, and the effect of this has been to ring the city with a circle of garden suburbs. North and southwest of the city, these delightful suburbs are now a colorful feature of the city's amenities. They have changed the face of the outer suburbs, so that where there was once a ring of market gardens is now a ring of grass-edged and tree-lined new suburbs. Grass-edged concrete roads, with trees planted along their margins, and fairly large front gardens, have converted these districts into veritable flowery patches among the streets and fields. The houses are well designed, with red-tiled roofs, and in some of the districts there are excellent recreational facilities where once there were rubbish dumps. One of the unusual features of these districts has been the acceptance of the idea of tenant committees for the development and beautification of the suburbs.

These garden suburbs, excellent as they are, have done little to remedy the slum problem. The rents of the houses are too high for the lowest-paid workers, and the continuous influx of new workers from all parts of the country has ensured that the old slums will not lack unfortunate occupants in plenty. With the stoppage of emigration to the United States, it is anticipated that Dublin's population will increase at a faster rate, and something radical must be done before a new set of slums is created in the large houses being vacated in numbers by the more well-to-do residents who are migrating to the outer suburbs.

It has long been contended that what is needed is a housing scheme which will embrace the entire Free State, and such a scheme is now being prepared for the coming session of Parliament. It is suggested that long-term loans should be made available by the State, and that the interest rate should be low enough to make cheap dwellings possible in every city and town of the Irish Free State. That such a scheme is urgently needed will be realized when it is known that no fewer than 781,000 people were living in overcrowded conditions in all parts of the Free State in 1926. As this was more than a quarter of the population at that date, the extent of the need was immediately obvious, and agitation for improvement has been continuous during the past three or four years. One remarkable feature of the census housing report was that it showed the housing conditions of the towns, other than the County Boroughs, to be better than in the rural areas. Along the western seaboard and in the Counties of Dublin and Kildare the rural populations are most overcrowded; Mayo, for example, shows forty-three per cent of its population to be living more than two persons to a room. But the towns have little to boast about when it is known that the lowest percentage of overcrowding reported was twenty-nine. With the population living at from more than a quarter to nearly half, in overcrowded surroundings and conditions, the problem of public health could not be tackled effectively, and

medical officers have been among the most strenuous advocates of a national housing scheme.

What is actually proposed is a definite "five years' plan" for housing, under a national authority, but administered by the respective local authorities. It is believed that the new bill will contain machinery somewhat akin to that which worked the old Laborers' Acts, by which it will be possible for local authorities to borrow from the State the money needed for housing schemes which have been approved by the Minister for Local Government. It is believed that the terms of the loans to be provided will be for sixty-eight and one-half years at about three and one-half per cent, and that even the local authorities, in which the borrowing powers have been fully used, will be enabled to avail of the new sources of financial assistance. This will be especially valuable to a city such as Limerick, which has almost reached the limit of its borrowing powers and still needs over 500 new houses to satisfy the minimum needs of its population.

The underlying idea of the proposed bill is that each local authority should frame a scheme for the solution of its present housing problem within five years, by five annual instalments; and that the Government will make the money available as the work proceeds. The data upon which the schemes should be framed is already available, as last year the Ministry of Local Government insisted upon a housing survey being undertaken by every local authority in the Free State, and it is upon the results of the housing survey that the financial and other provisions of the bill are to be drafted. It is probable that the entire scheme will be placed under the control of a newly-constituted housing board, and that there will be special provisions for the use of home-manufactured building materials where that is possible.

There is an idea that Free State brick fields may be brought definitely into the scheme by being placed under the new housing board, and that slate and stone quarries may be similarly treated. The whole business of house building may thus be brought definitely under a kind of semi-State control, somewhat similar to the method adopted with the hydro-electric scheme on the Shannon. As there are now available a large number of experienced Local-Government officials, whose services are no longer required because of amalgamations and abolitions of their own Councils, there will be no difficulty in securing the services of persons with a thorough knowledge of the housing methods of local authorities and of the financial methods involved in housing schemes.

As the bill is to be one of the outstanding items of the present session, in company with a new Local-Government bill, there is every prospect that actual work on the "five years' plan" for Free State slum clearance can be begun in the early spring of next year. The Dublin scheme may, indeed, get an earlier start, as the Dublin Corporation's plans are more advanced than those of other local authorities. At the moment Dublin is in negotiation for a loan of £1,000,000 for its own scheme, but some little delay may result from the Government's declared intention to introduce a national scheme in two months.

Education

A Revolt in Texas

PAUL L. BLAKELY, S.J.

A GOOD old Baptist friend of mine used to say that the public schools were the biggest graft in the United States. He now lives in the obscurity which hides every Dean who sticks to his job, but in those days he was the president of the school board in a city which spent some \$20,000,000 every year on its schools.

Education, he would say, is a fine thing, and I'm all for it. But I sometimes wonder whether we're getting what we pay for. What part of the thousand millions we invest every year in schools is used for the benefit of the child, and how much goes for overhead and sundries, which is a polite way of saying, to somebody's cousin who is a contractor? Any plan to raise more money for the schools is popular; in fact, it's the easiest kind of a bond issue to sell. But any public official who demands an accounting for the money already spent, and insists on having it, had better get ready to retire to private life. As he had been born and bred in a frontier town, my friend would here add some pungent comments which threw some heat, but no more light, upon the topic in hand.

Observations extending over a quarter of a century incline me to agree with my old friend. I have seen the tax rate, which means a higher cost of living, steadily rise, and while half a dozen investigations in as many cities have been initiated in that time, I cannot recall one that brought in a report. They simply stimulated the trade in whitewash. American faith in the power of education is so pathetic that we deem it improper even to question any use of the public's money by public officials connected with the schools. Contractors, and realtors, not to speak of superintendents, and associates, and unpaid members of school boards, have found this pathetic faith an easy road to financial comfort, while the teachers in the grammar schools, who are the only educators in the whole system, plod along on a pittance. Sometimes, as in Chicago, they do not get even that. As for the child, he is usually the object of experimentation, and were it not for the fact that in so many teachers common sense somehow triumphs over educational psychology, he would always be. We spend more money on public education than any other people in the world, and after eighty years of it, we have reached the proud eminence of leading the world in crime and in general disregard for law and order. Money is well spent on education, but it would be profitable to take stock now and then, and try to discover whether we are spending it on education.

Regrettably, however, inquiry never begins until the community goes to the cupboard, and finds it bare. The present era of depression which in many districts has added to its other ugly features foreclosure suits and homes sold for taxes, may give this inquiry some force. In a thoughtful letter to the *Chicago Tribune*, A. H. Rittenhouse suggests that money is unwisely expended on "magnificent high-school temples, which afford material

luxuries far beyond the hope of the child to enjoy now or to attain in after life." Instead of centering attention on the elementary schools, "our educational hierarchy" have not only lavished millions on uselessly embellished high schools, but have added the junior college, in many cities, and in not a few others, a city college, or a municipal university. The largest item in any city budget, usually about one-third of the total expenditures, is for education, with the smallest per capita for teachers and pupils in the elementary schools. The result, as Mr. Rittenhouse points out, is that

Our high schools are filled with students who are there because of the compulsory education law, and not because of any desire to learn. This group is generally passed by the faculty because they don't want them to hang around another year. In smaller cities they are passed because the faculty does not want any row with their parents. Annually the high schools send up to the universities thousands of students of whom from ten to fifty per cent are "flunked" or "conditioned" at the end of their freshman year. These facts are well known to leading educators, and are causing considerable concern, because of the enormous waste to the higher institutions of learning, as well as to the boy or girl.

Mr. Rittenhouse might have added that the educational value of many of these high schools, filled chiefly by the compulsory education law, is very low. Just as the desire of parents "to put" their children through college is the reason why we have colleges through which any youth, slightly above the grade of a moron, can be "put," so the necessity of finding jobs for thousands of teachers annually turned out of the hopper has determined the administrators of teachers' colleges throughout the country, to create places for them in a high school, with the bills to be sent to the taxpayer. As Aesop remarked, it may be fun for them, but it is death for education. Teachers' College, of Columbia University, is the leader in this drive, and if it does not as yet control the high-school administrations in this country, it has managed to secure an influence that is just short of control. What its alumni give to the communities in which they are placed may not be high grade, but in the aggregate it is certainly high priced.

In the Houston, Texas, school district, where more than 200 tax-foreclosure suits have been filed by the school board, a public meeting was recently called by the Taxpayers' Association. The president, J. G. Miller, a former teacher and a college graduate, taking the current report of the superintendent of schools as his text, showed that while the officials were spending \$6,000,000 annually, about all the citizens received in return, besides the obligation of paying the bills, was a series of graphs and charts. "When I asked a member of the board why the schools required so many reports," he said, "I was told that they were required by all the big oil companies," and the school superintendent, "allowed full pay while attending Columbia University," was never happier than when compiling them. Here is a sample:

At the top of the chart appears "The People." Under it, "The Board of Education." Under that, "Superintendent of Schools." Then under the superintendent, and connected with him and with one another by some fifty lines appear some thirty-three geometrical diagrams. These fifty lines and thirty-three geometrical figures represent the "interlocking directing forces of the schools."

The most significant thing about this chart, is that the people have to travel a long way before they get to the actual process of education.

But even when they reach that point, it does not appear to be worth much. Mr. Miller claims that the superintendent, E. E. Oberholtzer, an alumnus of Columbia, follows the lead of many teachers from the same mill who are "choked by their own phrases, and hypnotized by their own hallucinations." Fresh from the shades of Columbia, Mr. Oberholtzer predicates a "behavioristic philosophy" as the basis of education, but Mr. Miller, after a trip to the "Encyclopedia Britannica," in search of a definition, offers the following refreshing comment:

In everyday language, this means that children follow apes, puppies, and elephants, in their method of mastering knowledge. The current schools of psychology, such as behaviorism, are purely materialistic, animalistic interpretations of the human mind. Behaviorism . . . subordinates such cardinal principles as inspiration, faith, prayer, and duty, to so-called scientific experimentation. According to its doctrines, the human race is a cross between a tadpole and an educational accident.

Nor is Mr. Miller better pleased with Superintendent Oberholtzer's theory, imported from Columbia, that training should waver with the line of the child's likes and dislikes.

We are told that there is no desirable discipline from doing what is merely difficult and distasteful. In other words, do not do anything unless you want to do it. If we adopt such silly notions as this in our schools, flaming youth will be consumed by its own fires within a few years.

From that judgment, no one who knows youth, past or present, will dissent. Perhaps the boys and girls of today are panoplied against evil; I do not believe that they are; but no panoply can withstand a philosophy which teaches the sufficiency of the easiest way.

It is useless to multiply the generalities, the inconsistencies, and absurdities, the banalities, and the pedagogical platitudes that befuddle the mind and sicken the soul of present-day education. Having, as they do, the entire field of human endeavor as their subject, these educational authorities wander on and on in their philosophy, forgetting where they started, and unable to tell where they are going. . . . It is just about time for the school administration to make up its mind what it is trying to do.

That is true not only in Texas, but in practically every school district in the United States. School administrations know how to spend money, not on teachers, but on methods, and beyond that point their mind does not seem able to go.

My space is limited, but I must find place for the peroration of Mr. Miller's speech.

These educators, wise only in their own conceit, would tell us that the laws of God and of life have changed, and that they are the prophets of a new Promised Land, flowing with mystifying words, decorated by college degrees, charted and diagrammed by Columbia University, and paid for by fools like you and me.

But is not that precisely what the rest of the country is doing? Recent reports show that the revolt in Texas has met a fair degree of success, but it is straining hope to suppose that the revolt will become general. Our theory of democracy in education, which is about as sensible as democracy in hydrostatics or the multiplication table, will take care of all uprisings.

With Scrip and Staff

WHY become a Christian? The Bombay *Examiner* asks this question because of the various meetings and services which have been held in connection with the All-India Round Table Conference in London.

Reading . . . some of the strange things said there, one may ask whether belief in the Divinity of Jesus Christ is any longer considered by these Protestants to be of any practical importance. For example, the Dean of Canterbury is reported by Mr. Gandhi's secretary as saying: "Many have asked me whether I was going to convert Mr. Gandhi to Christianity. 'To convert him!' I have said to them indignantly: 'His is one of the most Christ-like lives that I have yet come across.' . . ."

All this is very significant of the rapid disintegration that has taken place in recent years in the "faith" of non-Catholic Christians. It is not too much to say that the very word *Christian* as now used by other than Catholic speakers is ceasing to have any fixed or definite meaning at all.

A like question was put to a friend of the Pilgrim by a busy professional man, who had experienced a good deal of wonderment at the many uses to which "Christian" is put. His question might be cast: "When is a Christian not a Christian?" Can a person be called a Christian, he queried, who does not actually believe in the Divinity of Christ? Is the title *Christian* applicable only to baptized persons?

THE word *Christian*, of course, may be used in a variety of senses. In the widest possible sense, we may call a Christian a person who accepts Christ as a Divine Teacher and Guide. But even that widest use of the term implies belief in the Divinity of Christ, as true God and true man, two natures united in one Divine Person. Mere admiration for Christ, or acceptance of some of His teaching as that of a philosopher or holy man, cannot suffice. Since Jesus Christ explicitly claimed for Himself the fulness of the Divinity, as witnessed, for instance, by His words to the High Priest in His trial, one cannot make a "selection" from His teachings without admitting this central fact. Otherwise, with the best of interpretations, we should be forced to regard Him as an impostor. Says the *Examiner*:

Those who speak and act in this way clearly have but a very imperfect conception of what Christianity is. They would seem to regard it as merely the moral influence of a great teacher, distinguishable perhaps in degree but not in kind from the influence of any other religious leader. The truth, of which the Catholic Church is the custodian, is very different. Christ is not only a source of moral teaching, but He is the Redeemer of the world and the source of a *new and supernatural life*, springing out of His Redemption. He would not be the source of the supernatural (Divine) life, unless He Himself were truly God.

In a wide sense, therefore, though not in the widest, a Christian is a person who, in addition to accepting Christ as a Divine Teacher and Guide, is actually baptized with the sacramental Baptism instituted by Christ and thereby participating in the supernatural life of sanctifying grace conveyed through Baptism.

In the strict or proper sense, that which most conforms to the first use of "Christian" as a follower of Christ, it is a baptized person who belongs externally as well as internally to the visible Church of Christ.

Here again a couple of questions are raised by the aforesaid inquirer. Is such a baptized Catholic a Christian, even if he does not live up to his Faith? My answer is Yes. He is an unworthy Christian, he is not living as a Christian, nor will he receive the reward of a Christian. But as long as he has not lost or abjured his Faith, he still *is* a Christian. This very point was taken into consideration by the Council of Trent.

If he is a renegade, however, who has lost or renounced the Faith of his Baptism, he has lost thereby the name of Christian, since ordinarily it is used only of those who profess a belief in the Divinity of Christ. At the most we can call such a one "radically," though not actually, a Christian; as a native Englishman is still an Englishman, in a sense, though he be a naturalized American.

Unless we wish to fall into the slough of current confusion, we need to be on our guard against abuses of the term *Christian*. Even Queen Victoria, as the *Examiner* notes, was a bit muddled on this point. It cannot be applied simply to any or all "good" and harmless men. Nicodemus, remarks the *Examiner*, "was a very good man according to his lights." Yet Our Lord said to Him: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (St. John iii, 5). Again, we must keep in mind the difference between those who are Christians, but do not practise their Christian Faith, and those who are Christians in deeds as well as in state and profession.

OUR Chronicle today tells of the riotous demonstration of French nationalism which extinguished the great international conference on disarmament in Paris on November 27. Viscount Cecil of Chelwood, Count Scialoja, chief delegate of Italy to the League of Nations, former United States Ambassador Houghton, and even the patriotic Paul Painlevé were howled down. Exclaimed Mr. Houghton, "wiping the perspiration from his brow: 'I don't know what to say; I never saw anything like it before in my life.'"

One thing, however, we can say. The leaders in this extreme nationalism, the men who have fanned the flame to a white heat ever since the World War, are the very elements who have condemned the use of the word *Christian*, as applied to their own country. Both nationalistic groups, the Liberal elements and the ultra-conservative, Royalist *Action Française*, however they may profess to despise one another, are at one on this point. The Masonic groups reject, of course, religion in any form: they cling persistently to the concept of the official ignoring of God by the State and the "laicized" or irreligious school. The *Action Française* group profess, it is true, respect for Catholicism. But the writings of their leader, Maurras, have made abundantly plain that this respect is paid only to the Church as an organization useful, for disciplinary purposes, to the State. The "Christian" idea; the referring of the Church and her teachings back to her Divine Founder; the application of the teachings of the Gospel, as an infallible authority, to human relations, he angrily rejects. The State, not Christ, is thus to be the final judge of what is right and wrong.

Americans may be indignant at this event, and at the treatment their representatives received. Yet there are elements in this country, some of them professing themselves Christian, who are in sympathy with the anti-Christian leaders of France, especially with those of the former group. They may deplore this conduct as opposed to Christian ideas of charity and brotherly love, while at the same time they applaud anti-Catholic policies in government and education. Such people are under a delusion. It is impossible to separate Christianity from Catholicism in France, as a national, life-giving force. There are in France various professing, non-Catholic Christians, some of them very earnest, religious men. But as a national force their religion is nil, however it may satisfy their individual spiritual needs. In France, as in Spain and other historically Catholic countries, Christianity means Catholicism. Even in Czechoslovakia, with all its important non-Catholic Christian element, the Y. M. C. A., I am told, was obliged to avoid the overmuch use of the term *Christian* since it was continually being misunderstood as denoting "Catholic."

We cannot blow hot and cold. The crowds who booed Senator Borah's voice as it thundered over the radio at the Paris meeting are those whose campaign slogan is the same as Senator Borah's Soviet friends. "Down with Christianity!" is their cry. And since the Catholic Church is the only existing form of Christianity that is visibly organized on a world-wide scale, they must naturally in the long run make common cause. The friends of disarmament and international charity, however, must learn to be friends of the Catholic Church.

TOLERANCE and anti-Catholicism are difficult yoke-mates. Roger Williams, the so-called "Apostle of Liberty," who is well-known for the latter trait, has been played up for the former. One would not want to rob a good man even of soiled laurels. J. Moss Ives, however, in the December issue of *Thought*, believes the time has come to tell the truth. And this author, a Congregationalist, comes to the following conclusion:

Although outwardly tolerant, Roger Williams was a confirmed bigot. This is revealed in his letters, pamphlets, and disputations, of which there are many. He was a born fighter, and wherever he went there was a large-sized chip on his shoulder. Dr. Twitchell said that he was the "genius of incompatibility." Everywhere he lingered there forthwith sprang up strife and in an acute form. The community in which he sojourned he invariably set by the ears and embroiled with its neighbors.

Grahame, Scotch historian, characterizes Williams as a "stubborn Brownist, keen, unpliant, illiberal, unforbearing, and passionate, seasoning evil with good and error with truth". . .

He was hopelessly controversial. John Fiske says that there was scarcely any subject upon which he did not wrangle.

Even the Quakers were not left in peace in Rhode Island. By his furious attack upon them, in the three-hundred-page pamphlet "George Fox Dugged Out of his Burrows," Roger Williams "drew aside the curtain and exposed to the view of posterity the venom and hatred that were in his mind and heart."

Neither anti-Catholicism nor anti-Christianity can bring peace to the distraught world. THE PILGRIM.

Literature

REVIEWS

Judgment On Birth Control. By R. DE GUCHTENEERE. New York: The Macmillan Company. \$2.00.

The Macmillan Company, in bringing out Dr. de Guchteneere's scathing yet tempered and thoroughly objective "Judgment on Birth Control," has done a distinct favor to a world too long subjected to an almost undiluted diet of emotional and unscientific pro-birth-control propaganda. In an early chapter, Dr. de Guchteneere summarizes the arguments advanced in favor of birth control as follows: (1) Voluntary limitation of births is necessary to safeguard the health, dignity and well-being of women who are threatened by pregnancies which are too frequent and not desired. It will also have the effect of diminishing illness and infant mortality, both due to large families. This may be termed the medical argument. (2) Since the least desirable elements of the race are those which multiply the most, while the better classes barely keep up their numbers, limitation of births is necessary in order to re-establish equilibrium and thus assure the future of the race; also to relieve society from the crushing burden of maintaining these undesirables. This may be termed the eugenic argument. (3) Large families and poverty go hand in hand; only birth control can prevent the misery of the working classes; by reducing their birth rate it will improve their conditions and give them that measure of contentment which is their due. This is the economic argument. (4) Birth control to increase the wellbeing of the individual and of society; it re-affirms the bonds of matrimony, diminishes divorce and abortion; it raises the health and dignity of women; in short, it serves the highest interests of society and of the race, and one is therefore bound to conclude that birth control is both moral and desirable. This is the moral argument. To an effective demonstration of the invalidity of these arguments the remainder of the volume is devoted, the author bringing his readers to the conviction that "in each case the same conclusion has been forced upon us: science and common sense are agreed in proclaiming the need of respect for the natural law which orders human action even in its most remote manifestations. . . . Every argument put forward is destroyed by the test of experience and reason. Whether in the sphere of economics, eugenics, medicine or morals, the result is always the same." It is no reflection on the other sections of the volume to single out for special commendation the chapters that refer to the medical aspects of the question. Here the writer is on home ground, and speaks as one having authority. On the negative side, he disposes of the claims that birth control is necessary to safeguard maternal health and reduce infant mortality. On the positive side he takes the offensive to show that emphatic condemnation of contraceptive practice "is justified and upheld by all that nature and medical science can teach." The array of facts presented in this section of the volume constitutes a formidable indictment of a movement whose ostensible purpose is the welfare of the race, but whose true end may well mean racial extinction.

E. R. M.

The Inquisition. By A. HYATT VERRILL, New York: D. Appleton and Company. \$3.00.

The publishers of this volume announce it as "an absolutely unprejudiced and searching study of one of the most misunderstood institutions in history." From the bibliography of some 380 volumes, in various languages such as English, German, French, Italian, Latin, Spanish, it would be possible to substantiate this statement, provided of course the author has in reality made himself acquainted with the contents of each volume in this vast array of books. As a record this volume vies with Foxe's Book of Martyrs in its piteous appeal as in its revolting details; even as a study in morbid psychology it is increasingly valueless because of the almost total ignoring of the then European standards in social, moral, political and economic life. One illustration will illuminate this. The volume pays but little attention to the upheavals of European

spiritual and moral life due to the Crusades, and the consequent emerging problems of taxation, identification of persons, safe conducts, the feeding, housing and maintenance of the Crusaders, both going and returning across Europe. Against which, what had the Governments of Europe—central and local to place—but the learning of the monks, the Friars, the Orders of the Church? University work and teaching was in its infancy, for it was only between 1200 and 1290 that the Universities of Padua, Perugia, Naples, Mercerata, Bologna, Paris, Salamanca, were founded. The light of knowledge spread but a slight ray in this age, the human mind then as now was ready to believe queer tales and mysteries. Compulsion then as now was the idea behind laws. New ideas then as now were received with but little favor. Indeed Magna Charta, the Constitution of Clarendon, the creation of the Inquisition, are the expressions of a theory of control of the period as well as an index of the state of human life. The fact that the standard has risen does not do more than tell us that fashions in law, as in clothes and behavior, tend to vary, just as the gangster and the third-degree policeman are the evidence of police intelligence and public apathy, as regards law enforcement and crime today, so were Magna Charta, the Inquisition, and many other attempts to enforce the then-existing standards of right and wrong as understood by the Governments and their officials of that day. Finally, it may be said that it is not easy to draw an indictment against a whole people; how much more difficult to indict an age, unless he who so attempts this is endowed with a profundity of knowledge of history and human psychology.

B. C.

The Day of Yahweh. By WILLIAM ARTHUR HEIDEL, PH. D. New York: The Century Company. \$5.00.

Contributing to the comparative study of ancient religions, this work examines at some length the three annual "pilgrimage" feasts of the Old Testament, their relation to a weekly Sabbath, and the connection of both with an earlier symbolism more general in antiquity. The author has gone deeply into his subject, and presents with discrimination and temperance an uncommon quantity of varied and highly interesting data. Unfortunately his scholarship sometimes lacks in groundwork and outlook the qualities so well maintained in the weighing of details. One was prepared for a skeptical type of Old Testament criticism here, but not for the lack of progress it displays within its own chosen field. Wellhausen's judgment of the respective age of different portions of the Pentateuch, and the artificial scheme of Hebrew history based upon that judgment, are now so seriously undermined that historical research can no longer appraise its data by the norm of such a hypothesis and at the same time aspire to permanent results. Nor is the situation saved by making the Priestly Code ancient in substance but post-exilic in expression, since this only shifts conjecture to an adjacent field. The persistence of this method in the face of recent discovery is really due to the Tübingen School's ulterior assumption that all religious observance has followed a natural evolution from the worse to the better without the intervention of a Divine Revealer for the guidance of mankind. It is in the service of this exclusive naturalism that the comparative study of religions so often misses its mark. Early religious systems of course possess many elements in common as natural symbolic expressions of the universal religious instinct; and there has been borrowing as well as spontaneous adoption. But on the other hand, each people has had some peculiar religious ideas and events of its own to express by means of the common terms. What these ideas or events were in any particular case is matter of historical fact, not of deduction from *a priori* principles. The fact, for instance, that pre-Christian Jews observed Friday as a fast in no way controverts a Christian observance of the same day in the same manner precisely and solely because of the death of Christ on that day. Nor are the Exodus, the desert sojourn, and the promulgation of the Law at Sinai, to be ranked as explanatory afterthoughts because the festivals of their commemoration show affinities in ritual and season with Babylonian observances. Let us suppose, by way of parable, an elderly gentleman of New England seated before his Thanksgiving turkey.

Enters his son, just home for the festive occasion from his post-graduate fellowship in historical research in a nearby university. All is serenity and good cheer until Paterfamilias makes a passing reference to the first Thanksgiving of the Pilgrim Fathers. This is too much for the historical offspring. Has his father forgotten that a solemn feast at the end of the autumnal harvest is one of the most ancient customs of Nordic peoples? The early English had kept such a feast long before the fifteenth century; their later American colonists would naturally bring the custom out with them, and here is the real occasion of what we are pleased to call Thanksgiving Day. There may have been Puritan refugees as at least one factor in early New England stock; but no story of a hard-won crop of corn or the institution of a holiday for its perpetual commemoration can be accepted as historical by anyone possessing the enlarged perspective of a scholar. The fact is that we do not know why we observe Thanksgiving Day, and have been compelled to explain it by a fable about the Pilgrim Fathers. The absurdity of all this needs no comment. Yet give it the added refuge of remote antiquity, an enlarged field of comparison, and the nice discussion of endless details, and it might pass as a contribution to the comparative study of religions. W.H.McC.

Jadwiga, Poland's Great Queen. By CHARLOTTE KELLOGG. New York: The Macmillan Company. \$2.50.

There is such a smart tendency today to unreel the shabby lives of history, or if not the downright shabby lives those peccant with unsavory episodes that realists declare make the plot live, *really* live, that a book leaning upon the graces of soul, the virtues in a life rather than the vices, is a counteracting good if its story and style are correspondingly impressive. Miss Kellogg's story of how Jadwiga, Poland's young queen of Fourteenth-century fame, unselfishly renounced William, Crown Prince of Austria, to marry the pagan Lithuanian, Jagiello, because the alliance guaranteed the conversion of Jagiello and his countrymen to the Faith, how she founded monasteries, universities, and art centers, how she mediated with enemies to spare Poland's blood, how she died in the first leafing of youth at twenty-one, is creamy with plot with the added value of historical stability. One of the stirring scenes of many in this book is Jadwiga's renunciatory act of relinquishing the axe that could shatter her prison and allow escape to William, to the pleading Dimitri, the aged treasurer. In handling a subject so highly colored, so romantic and ornamental as the jousting medieval age, the author is remarkably simple and tailored to style; suggestive touches, particularly passages descriptive of feasting and Jadwiga's coronation ceremony, plunge the reader into the midst of activities on Wawel Hill, but they are always fugitive touches. Miss Kellogg is primarily interested in painting Jadwiga, in evolving her spirit out of chivalric background, in giving breath to her spirituality, and this character blocking she accomplishes with deft strokes. The lover of the historical novel will enjoy this book; so will the Catholic militant who likes to read of the Church gathering its early plumes of victory.

E. H. B.

"Come With Me to India." By PATRICIA KENDALL. New York: Charles Scribner's Sons. \$3.50.

Does India need evolution or revolution? For centuries past, the country has been seething with restlessness and rioting, and today under the leadership of Mahatma Gandhi, that banner of revolt, with its new inscription, "passive resistance," is still defiantly waving. Yet the goal, home rule, seems as remote as ever. In her book Patricia Kendall describes in detail those centuries of strife. She takes for her thesis India's need of "evolutionizing her social and religious laws" before her "collection of peoples" can build up the "physical and mental stamina" necessary for taking "their place as a national entity in the commercial and congressional affairs of the world." Mrs. Kendall takes us over the course of India's history from its early days with its constant inroads by neighboring tribes through the Khyber Pass; shows us the country under the rule of diverse conquerors; portrays geographical India; explains the philosophies of the people, their re-

ligions, and habits; and leads us finally to India's penetration by England, not as a nation bent on conquest, but supremely interested in commerce and industry. Later we learn the reason for England assuming dominance over the country and in the authoritative words of native Indians of all classes, we are told that her dominance has brought comparative peace and unknown prosperity to India, in refutation of Gandhi's assertion that peace and prosperity left India at England's approach. Mrs. Kendall gives us a vivid, authentic, fearless, and complete picture of the horrors of the "caste" system, together with the degrading practices of child-marriage, infanticide, and phallic worship, the mere reading of which fills us with loathing and disgust if not with pity and sympathy. Those practices, she writes, have greatly retarded the growth of the country and placed impassable barriers in the way of her development, industrial and educational. Gandhi, who has so magnetized the journalists of diverse countries that he is too often judged by his "news value," not his political value, is accused of "supporting the caste system to secure the support of the higher castes without whose financial support his agitation must collapse." Mrs. Kendall made extensive travels to every section of the country, interviewing every class of people that makes up India's population and studying their habits and customs. She wishes that, after reading the book, we may feel that we have in truth "journeyed the lengths and breadths of the vast subcontinent" and consequently are able to "pilot our own course across the huge gulf that stretches between knowledge and understanding, and with fairness and appreciation adjudge the art, gauge the growth and censor the canons of the Indian peoples." R. P. L.

The Reckless Duke. By SIR PHILIP GIBBS, New York: Harper and Brothers. \$4.00.

To anyone interested in the seventeenth century, the age of transition in literature, religion, and practical politics, any biography of George Villiers, first Duke of Buckingham, king's favorite and representative courtier, is necessarily interesting. The reappraisal of the age, incited in no small degree by the continuous biographies of Mr. Belloc of the great figures which are largely responsible for the conditions of the time, has resulted in the scrapping of pretty sycophantic notions of royalty and aristocracy, but, truth to say, Sir Philip Gibbs seems unaware of this. Sir Philip's life is everything except a critical study. When he might have cudged many ridiculous impressions out of the popular mind, he serves all the impulses of his eminently British journalistic instinct to glorify and dramatize and excuse a notorious, if handsome, flatterer whose unconscious rapacity sharpened the axe that was to sever "Baby Charlie's" head. Frankly, "The Reckless Duke" is less of a biography than it is a romance. It is not even a fictional biography, which has at least the purpose of settling at least one characteristic in the subject selected. And as a romance it must be judged. It must be admitted on this basis that Sir Philip has been magnificently successful. We are altogether held by the story of the penniless young gentleman who arrives at the court of James I and, with the money of the Howards and the beauty of his own face, attracts the sentimental old Scotsman who occupied the throne of England. We follow the downfall of Somerset, husband of the unscrupulous Frances Howard, and the gradual rise to power of this handsome "slave dog" of James and Charles with an increasing sense of wonder—even we who are accustomed to the elections of a Heflin and adulation of political bishops. Truly Buckingham lived in an age that was propped on contradictions, in the beginnings of disunity before the discreet parts had had the opportunity of ordering themselves. In this alone the book derives a value that overcomes many of the obvious faults. One cannot ever be rid of the peculiar lack of historical perspective, of the obnoxious Britishism that seeks to exalt the tiniest virtue of the rather unvirtuous knights of the Jacobean court, or of the nationalistic tinge that impels the author constantly to wave his flag in our American faces. When will English writers recall the obvious historical fact that the Armada was scattered by winds? That most of her noble lords lately were "shepherders"? That their chivalry is the invention of a herd of romantic newspaper-men?

F. X. C.

BOOKS AND AUTHORS

International Affairs.—The immense popularity of Bryce's "American Commonwealth" has often caused students in this country to wish for an equally handy and clear picture of foreign governmental systems. Somehow governments seem best described by citizens of other lands. "Major European Governments" (Ginn, \$2.80) by P. Orman Ray, professor of political science in the University of California, is an entirely practical handbook. The governmental systems of Great Britain, Scotland, Ireland, France, Italy, Switzerland, Germany, and Soviet Russia are described in the manner that seems most useful for American readers. Many of the questions, including those relating to the judiciary, that confront the reader of international news, are lucidly and interestingly answered; as, for instance, the nature of the British Constitution; British local government; the actual working of Parliament; the French Constitution and French political parties; French courts and French law, etc. The Vatican State is briefly, but accurately, described. The author draws attention (page 404) to the purely nominal character of the Soviet federation. There is an extensive modern bibliography. The text of the 1929 Concordat and of the Lateran Treaty should have been included therein.

A similar convenience for students of the League of Nations is provided by a handbook just issued by the League Secretariat: "Ten Years of World Cooperation," (World Peace Foundation, \$3.50). In his foreword the Secretary General of the League, Sir Eric Drummond, states that "the aim of the present volume is to present a simple record of the work done by the League during the first ten years of its existence . . . the principal events . . . progress . . . methods which have been devised." It supplies that which most students find necessary when they first try to find their way through the maze of the League's organization and activities: enough description of the various departments and their habitual doings to obtain a clear picture of the whole, with sufficient historical record to see the point of what is going on today. If some such publication had appeared a few years earlier, the League might have made more friends. Particularly helpful is the second chapter, summing up the League's work for the organization of peace and disarmament.

"Scientific Disarmament," (Macmillan, \$2.50) by Victor Lefebvre, appears with a group of recommendations listed on the title page: the (Anglican) Archbishop of York, Count Bernstorff, M. de Brouckère, Lloyd George, Sir Gilbert Murray, General Smuts, etc. The thesis of the writer, a British army officer, is that disarmament is perfectly possible, provided the technical problems therein be approached scientifically. He rejects as impracticable the vague pacifist demand simply to "disarm," with no thought of security; and as unfounded the objections of those who claim that there can be no real disarmament today, owing to the convertibility of modern scientific production into lethal agencies. "There is a position of minimum difficulty for world disarmament, minimum friction, need of compromise, loss of time, and this position coincides with the most complete exploration and rational solution of the problem of technical disarmament." He holds that "science as a whole is a sea as regards its attitude towards disarmament," and must grapple with the task. He substantiates his proofs by some startling facts, drawn from observation of modern warfare.

The only way that the nations of the world can find out of the present misery, according to Sir George Paish, the British authority on finance, is that of universal cooperation. As expressed in his little book: "The Way to Recovery" (Putnam, \$2.00): "The almost universal answer to this question would undoubtedly be the forgiveness of reparation indebtedness, the cancellation of the so-called Inter-Allied debts, the removal of all hindrance to both national and international trade, and the provision of new capital and credit for world development in the same manner that it has been supplied almost without intermission for the last two or three centuries." In simple language, Sir George runs through the principal nations of the world, Russia included, and prescribes the same remedy for each. Wonders

could surely be done by a generous amplification of the present credit system; though it is but one step in the complicated process. Beneath and beyond the question of credit is the fundamental question of the organization of industry and agriculture themselves, of the intrinsic worth of the systems that are to be financed. Sir George's plan can hardly offer a full solution; though it does point some much-needed lessons as to the havoc wrought by private disregard of international economic obligations.

In all the sessions of the second conference of financial experts, which met in Paris in 1929, the world *moral* was never used, save on the single occasion when the French delegation applied it to Germany's "moral obligation" to make reparations payments. Thus Dr. Hjalmar Schacht, who writes on "The End of Reparations" (Cape and Smith, \$3.00) and says fortissimo for Germany what Sir George Paish said moderato for the whole world. Dr. Schacht presents the case for reparations revision in the same radical fashion with which he urged it in Paris, and in his recent tour of the United States. The Paris conferees were camouflaged politicians. Germany's capital value, he claims (page 134) was wiped out by the peace terms. "Germany was bled clean of mobile capital, so that it was impossible for the German banks to provide the necessary credit out of their own resources," and the Dawes Committee knew it (page 24). So she had to borrow in order to pay (page 31). Evacuation of the Rhineland only laid greater burdens on Germany. The German domestic situation, he shows in his chapter on "The Socialist System," is fearfully complicated by the wastefulness of the Socialist taxation and welfare program; and the "screw can be turned no further." The Young plan cannot be accepted by Germany, unless the "economic pre-conditions" which it established are carried out; and Germany's trade safeguarded.

English Studies.—The material productivity of Tudor England, its currency system, and its social struggles, are quite naturally reflected at times in Shakespearean drama. It remained for a Yale Professor of Economics, Henry W. Farnham, to catalogue these reflections in textbook order in his "Shakespeare's Economics" (Yale University Press, \$2.50) and gloatingly conclude that "if the greatest poet of the English tongue was also an economist, then economics may have something to do with poetry." This more than dubious conclusion may comfort students of what the professor admits has been called "the most dismal of the sciences." Literary students will set great value on the light thrown here and there on difficult Shakespearean lines by the professor's economic approach. A complete index makes such passages easily available.

The role of the Church in the development of drama has often been studied, but the contribution of the Law has been comparatively neglected. A. Wigfall Green seeks to supply the omission in "The Inns of Court and Early English Drama" (Yale University Press, \$3.00). Through the records of the four Inns he follows the benchers and barristers, as they hold their revels, ecclesiastical, political, and professional, from the earliest feasting and forfeit paying to the presentation of costly masques and Senecan tragedy. Much valuable material is salvaged from old calendars, but most of it illustrates the prestige of the Inns rather than the details of their dramatic activity.

Many devout moderns, Catholic and Protestant, have testified with Msgr. Benson to the spiritual savor of the fourteenth-century English mystic who has at last found a competent and readable editor in Miss Hope Emily Allen "English Writings of Richard Rolle" (Oxford Press, \$2.50). Though the text is not modernized, judicious notes and an adequate glossary will remove most of the difficulties of the religious reader, and recommend its use by students of medieval English life and language.

The increasing study of American prose in college English courses makes timely the appearance of a comprehensive and well-edited anthology, "Introduction to American Prose" (Crofts, \$3.00). The editors, Frederick C. Prescott and Gerald D. Sanders, reveal a catholic and at the same time a conservative taste in their selections and omissions. Thus the moderns are represented

by writers as different as Willa Cather and Sherwood Anderson. The introductions to the various authors are consistently brief, perhaps to a fault. The typography and general make-up of the book are a credit to the publishers.

Footprints of Sanctity.—A brochure on the Mystic of Konnersreuth and written sympathetically is "The Story of Teresa Neumann" (Benziger, 75c.), by Father Pacificus, O.M.Cap. The author himself was a visitor at Konnersreuth and his personal observations add to the convictions the reading of the brochure engenders about the truthfulness of the phenomena associated with Teresa Neumann and the strong probability, awaiting, however, an authentic declaration of the Church, that they cannot be naturally accounted for.

What the maiden of Konnersreuth is today for Christians and non-Christians alike, Louise Lateau was in the third quarter of the last century. She died in 1883 at the age of thirty-three. For twelve years her life had been sustained solely by the Holy Eucharist. She was under the observation of many physicians and was taken to a hospital where after the most searching examination Dr. Charles Virchow, one of Germany's most famous physicians, declared: "We cannot explain this case, but we are not so foolish as to call it a miracle." Under the title "A Belgian Mystic of the XIX Century" (Benziger, \$1.75), Madam M. Didry, Religious of the Cross, and A. Wallemacq, parish priest of Bois-d'Haine, where Louise was born, collaborate in telling her story, and Dom Francis Izard, O.S.B., has translated it into English. The volume has a special interest because of the controversies that have raged about Louise Lateau.

One of the recognized ecclesiastical patrons of the sick is St. Roch. Popularizing for his parishioners the Saint's story, the Rev. I. Cirelli has written brief Italian and English resumes of his life under the title "Short Life of St. Roch" (Church of St. Roch, New York City, 25c.). To the biographical account have been added novena prayers to the Saint.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALTAR PANELS. Jay G. Sigmund. 60c. *Morehouse*.
AMERICA'S TOMORROW. C. C. Furnas. \$2.00. *Funk and Wagnalls*.
ARITHMETIC FOR TODAY. Books I, II and III. Robert F. Anderson and George N. Cade. 72c each. *Silver, Burdett*.
BLACK DEATH AND MEN OF LEARNING. THE. Anna Montgomery Campbell. \$3.00. *Columbia University Press*.
BURNISHED CHALICES. Vera Marie Tracy. *Bruce*.
CANDLES IN THE WIND. Rev. Charles J. Quirk, S.J. \$2.00. *Dial Press*.
CATHEDRAL BASIC READERS. Rev. John A. O'Brien. Pre-Primer, 12c; Primer, 56c; Book I, 60c; Book II, 68c. *Scott, Foresman*.
CHARACTER CALENDAR. A. Sister Mary Fidelis and Sister Mary Charitas. \$1.50. *Bruce*.
CHRISTIAN SAGA. THE. Volumes I and II. Norman Towar Boggs. \$9.00 set. *Macmillan*.
CHRISTINA GEORGINA ROSSETTI. Eleanor Walter Thomas. \$3.00. *Columbia University Press*.
COLLECTION OF PRAYERS AND GOOD WORKS. Translated and edited by Rev. Richard E. Power. Bindings from \$3.00 to \$4.50. *Benziger*.
COME WITH ME TO INDIA! Patricia Kendall. \$3.50. *Scribner*.
DE VERBO INCARNATO. Adhémir D'Alès. 45 francs. *Beauchesne*.
EARLY PRINTING IN MICHIGAN. Douglas C. McMurtrie. \$8.00. *John Calhoun Club, Chicago*.
EXIT SIMEON HEX. J. M. Walsh. \$2.00. *Brewer, Warren and Putnam*.
GOALS. THE LIFE OF KNUTE ROCKNE. H. W. Hurt. \$1.50. *Murray Book Corporation*.
GREEK, THE. Tiffany Thayer. \$2.50. *A. and C. Boni*.
GYNGA CHIEF. THE. Carit Etlar. \$2.50. *Dorrance*.
HAPPINESS. Rev. Martin J. Scott, S.J. \$2.00. *Kenedy*.
HAS SCIENCE DISCOVERED GOD? Edited by Edward H. Cotton. \$3.50. *Crowell*.
HEART TALKS WITH JESUS. FOURTH SERIES. Rosalie Mary Levy. Bindings 80c and \$1.00. *Published by the author*.
HISTORY OF ENGLAND. Alfred H. Sweet. *Heath*.
HISTORY OF THE UNITED STATES. A. Volume I. Harry J. Carman and Samuel McKee, Jr. *Heath*.
HOW TO USE THE DAILY MISSAL IN 1932. Rev. J. W. Brady. 15c. *Lohmann*.
INDISPENSABLE SOUL. THE. William H. Crawshaw. \$2.50. *Macmillan*.
JOSEPHUS ON JESUS. Solomon Zeitlin. \$2.00. *Dropsie College*.
KING LEGION. Marcus Duffield. \$3.00. *Cape and Smith*.
MEMORIES OF MY YOUTH. Rev. Anthony Moi, S.S. *Published by the Salesian Fathers, New York City*.
OLD MOTHER MEXICO. Harry Carr. \$3.00. *Houghton, Mifflin*.
PRESIDENT AND CHIEF JUSTICE. Francis McHale. \$3.00. *Dorrance*.
SECESSION MOVEMENT. THE. Dwight Lowell Dumond. \$2.50. *Macmillan*.
SEVEN CONTEMPORARY PLAYS. Edited by Charles H. Whitman. *Houghton, Mifflin*.
STARS FOR SAM. THE. W. Maxwell Reed. \$3.00. *Harcourt, Brace*.
STORY OF THE PHILIPPINES. THE. (Pamphlet). Rev. T. A. Murphy. *Catholic Truth Society, Dublin*.
TWO HUNDRED AND FIFTY QUESTIONS AND ANSWERS ON THE JEWISH FESTIVALS. Mordecai Soltis. 35c. *Jewish Publication Society of America*.

Gangster's Glory. Mr. Fortune Speaking. For Sale. Maid in Waiting. Tiger Bayou.

E. Phillips Oppenheim, veteran teller of tales, verges close to the ridiculous in his latest book of detective stories, "Gangster's Glory" (Little, Brown, \$2.00). His criminals are incredibly cultured, his plots impossible, his hero utterly imperturbable, his climax absurd. Nevertheless you'll read the story through to the end, for Mr. Oppenheim never fails to write interestingly.

Eight short stories describe the further adventures of Reggie Fortune in "Mr. Fortune Speaking" (Dutton, \$2.00), by H. C. Bailey. Behind a childish face and a casual manner is masked the master mind bent on solving criminal mysteries that baffle Scotland Yard. The police officials find Reggie's manner affected and tiresome, but they bear with him because of the keen intellect and sure instinct by which he quickly picks up essential clues and traces them out unerringly; and the official attitude towards Mr. Fortune is probably the same as that assumed by most of the readers of these tales. The helpless exterior of the hero is in the tradition of Chesterton's Father Brown, but Mr. Fortune lacks the winning qualities that add a liking for the man to admiration for his genius. The plots are cleverly worked up and the brevity of the stories saves Reggie from becoming unbearably boring.

"For Sale" (Doubleday, Doran, \$2.00), by Compton Mackenzie, presents the laughable adventures of a London business man who buys a country house in the bright hope of relieving the cares of city life by drinking deeply of the joys of the open spaces. Though Mr. Waterall gradually learns many features of suburban life not mentioned in the glowing accounts that led him to purchase his fertile half-acre, his optimism, and self-complacency, quite on a par with the characteristics of Andy Gump, never fail; and he continues merrily on his way in the full conviction that after all he was, is, and always will be in the right. His family is well balanced to assist the fun; a submissive wife and daughter feed his vanity with their flattery, while his two rowdy boys are stirred to rage by the posing of their sire and the affectation of their little sister. Despite the jarring vulgarity of some of the phrases, the story is rich in humorous situations and moves along with the engaging ease of Mr. Pickwick.

No change in John Galsworthy's reputation will result from his latest novel, "Maid in Waiting" (Scribner, \$2.50). He is still the best interpreter of the upper classes of English society, the master of sparkling dialogue. The new family to which he introduces his readers, the Charwells, are allied by marriage to the Forsytes of Saga fame; and they illustrate the same clan loyalty, the same blind acceptance of the old traditions, in spite of scepticism about their sense and value. The leader of the family is the tile character of the book, the very vivid and very modern Dinny, who works overtime with her fertile brain and her "Botticellian face" to save her hot-headed brother from extradition to Bolivia for the shooting of a half-crazed muleteer. The story moves rapidly enough and holds the interest in spite of a certain unreality of the plot, due in part at least to an overdose of sentiment in some of its postulates, like the transcendent evil of cruelty to animals, and the necessity of death for the insane.

A misanthrope and his half-wit tool would seem to promise a sinister tale, but in "Tiger Bayou" (King, \$2.50), Nevil Henshaw made them contribute to an entertaining story, by putting the narrative on the lips of the hero, Joe Pascal, and by skillfully painting in a background of more normal life amid the Louisiana bayous. Crippled while hunting buried treasure, Gar formulates for himself a sour philosophy of life summed up in a general purpose of inflicting pain on others and the particular purpose of punishing those who had saved him to a life of suffering after his accident. His intended victims have all escaped him by dying before his vengeance could work itself out, and he is left in old age with only Titine, daughter of one of them, as a worthy object for his cruelty. The thwarting of his plans falls to the lot of Joe Pascal, who unravels the tale with a pleasant mixture of sane reflection and quiet humor. Joe's sister-in-law, Ozita, moves through it all as an embodiment of womanly sense and efficiency, and furnishes a foil for the vagaries of some of the others.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

In Praise of Nuns

To the Editor of AMERICA:

In answer to Anxious Father, whose letter was published November 21, I must write and state how very opposite my particular case is from his.

My husband and I have had heavy hearts trying to have some education for our boy. He also is a retarded child.

This year we entered him in the Catholic school, and really, it has been the first year our minds have had a little ease. The good nuns have accepted him as one little boy to be helped and taught association with the outside world. His good Sister is sympathetic, patient, and has helped him to be more of a happy lad. He feels as though he is a regular boy going off to school and doing home work at night. He has been helped more in two months at the Catholic school than I can give any other person credit for, other than my own persistent efforts to help him read, write, and count. Every little gain is worth something.

The beautiful religious training, the good manners taught, and the knowledge gained through Catholic education ought to be considered by Catholic parents as the greatest advantage they can offer their children.

Our only regret is that we did not try sending him sooner, but really did not know how they would feel about entering this dear little fellow of ours. He will be eleven this December, and no one knows the suffering of parents whose child hasn't the benefit of a little help in education other than at home.

If my boy meets this advantage half-way, his happiness and what he gains will be insured for several years to come.

I cannot praise enough the sweet way the Mother Superior acted when asked if the boy could attend the school. After all we have encountered, she was just an angel there to help us in the greatest problem of our life—educating and keeping happy a retarded child.

Address Withheld.

SYMPATHETIC MOTHER.

Shouldn't the Laity Share in the Gaiety?

To the Editor of AMERICA:

Father Talbot's article in a recent issue of AMERICA is likely to stir to expression most folks who have read either of the books he classes as "spotted." Naturally, having acted as a reviewer of Catholic books for a secular daily for eight years, I, too, have some views on the subject—perhaps more definite ones than those of a casual reader. I think Father Talbot is wrong. And I think his error comes perilously close to defining the greatest fault in the imaginative Catholic literature of our day.

The most enlightening incident illustrating the point that has come my way recently has been the expression of a cultured American Catholic lady who has recently returned from a trip abroad. She related with some horror an incident she had witnessed in Umbria, where the wife of an innkeeper had fastened to the neck of an ailing sow a blessed medal of the Virgin. Her manner of telling this clearly indicated that she regarded the act as something approaching sacrilege—the deeper implication of implicit faith was lost upon her entirely.

Now, while, of course, the implication of childlike faith in both Mr. Bruce Marshall's and Mrs. Sigrid Undset's books were not lost on Father Talbot, yet it is a fact that a number of Catholic reviews, especially of "Father Malachy's Miracle," missed it entirely. The fact that faith to the author and to his chief character was an utterly familiar thing, led some of them to say that his expressions of it were "vulgar." And they didn't mean "vulgar" in the original meaning of the word, either. For instance, one of the reviews found particular fault with Father Malachy's prayer, after a way had been opened out of the financial difficulties result-

ing from his miracle. The reviewer objected, as I remember it, to the devout Benedictine winding up his prayer with some such expression as this: "Good old God; He was a Great One, He was!"

Now, it may be that such a phrase doesn't square with the formal prayers as contained in our highly standardized books of devotion. . . .

The second point Father Talbot raises is this: Are we to have in the Church a division of literature into an esoteric and a common circle? In his article he says that, for the most part, the clergy have praised Mr. Marshall's book, the laity have condemned. It seems to me that good literature is good literature, regardless of by whom it is read. If priests may legitimately laugh at two Irish curates, may not the laity do so also without losing respect for the clergy as a whole? In fact, it seems strange to me that most of the criticisms levelled at "Father Malachy's Miracle" are because it is humorous. Passing the valuable factor of mirth as, perhaps, getting a few more Catholic books read than otherwise would be, it is not necessary to argue the fallacy of this view. I quote merely a line or two from an address made by Brother Leo at the National Convention of the Third Order of St. Francis, in San Francisco, last summer: "Sometimes worldly people are shocked at the laughter of Religious. To them it is almost indecent. But Religious are light-hearted because they have attained due indifference to material things."

As to the *Wanderer* reviewer, who predicted that Mr. Marshall's book would some day appear on the Index: Here we are on rather dangerous grounds—both he in making the prediction, and myself in hoping that he is wrong. There may be those who find annoyance in Mr. Marshall, in Mrs. Undset, in Baron Corvo. But it seems to me that they have done and are doing a service to us and to the Church by demonstrating cheerily, but nevertheless conclusively, that our religion is not merely a rule of life, but of the very stuff of life itself.

La Grange, Ill.

R. J. BAYER.

Books for Belize

To the Editor of AMERICA:

Though the hurricane which struck Belize and completely destroyed our college is but a few weeks off, we have already reorganized classes in temporary quarters. The difficulties of such an undertaking are innumerable and at present our chief need is a library. I am sure that many readers of AMERICA have books which they would gladly send us in our need. Reference books in Religion, Latin, English, Spanish, History, Mathematics and Commercial subjects are especially needed.

It is our hope to make our library accessible to the public of Belize, since at present there is no library in the city. For this purpose Fiction and Apologetical books would be appreciated, for these are most widely read by the townsfolk.

Unless the quantity is over two hundred pounds, let the books be wrapped in packages of three or four, under five pounds, and sent direct to us by Parcel Post. This method will be found as cheap as shipping by freight.

Belize, British Honduras.

LEO BURNS, S.J.

St. John's College,

Deploring High-School Co-education

To The Editor of AMERICA:

May I be permitted to add a word to the Editor's comment on the recent plea that our high-school boys should be taught by the Sisters? Your correspondent, Dr. Burkard, of Santa Barbara, contends that laywomen teach them in the public schools. But does that fact make the practice desirable? A number of very fine laywomen of our acquaintance, splendid teachers of many years' experience, deplore co-education in our public high schools. They maintain that if the Catholic Church can and does segregate children of high-school age, the public-school authorities would do well to follow her lead. What we do need is more Brothers to teach our adolescent boys, more Brothers' schools. It seems to us that it is the business of the parish priests to devise ways and means of getting our marriageable young people together.

Los Angeles.

A. SCHOOL SUPERVISOR.